



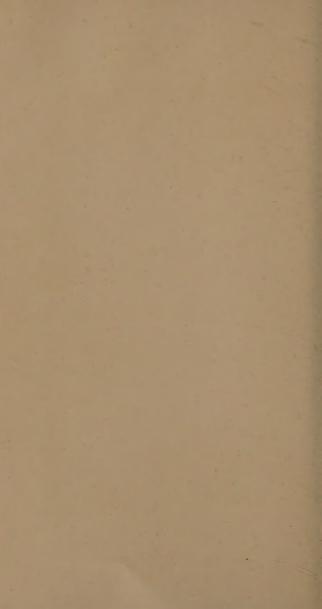
# The Library SCHOOL OF THEOLOGY AT CLAREMONT

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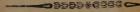


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## LIFE

OF

DARCY, LADY MAXWELL.





## LIFE

OF

## DARCY, LADY MAXWELL,

OF POLLOCK;

LATE OF EDINBURGH:

COMPILED FROM HER

Voluminous Diary and Correspondence,

AND FROM OTHER

AUTHENTIC DOCUMENTS.

#### BY THE REV. JOHN LANCASTER.

IN TWO VOLUMES.

VOL. I.

THE FIRST AMERICAN, FROM THE FIRST LONDON EDITION.

"My own heart has been so much edified, and animated, by what I have read in the Memoirs of persons who have been eminent for wisdom and piety, that I cannot but wish the treasure may be more increased; and I would hope that the world may gather the like valuable fruits from the Life I am now attempting."

DODDRIDGE.—Life of Col. Gardiner.

"Whose FAITH follow, considering the end of their conversation."

# NEW-YORK:

PUBLISHED AND SOLD, BY N. BANGS AND T. MASON, NO. 5 CHATHAM-SQUARE, FOR THE METHODIST EPISCOPAL CHURCH; AND TO BE HAD OF THE METHODIST PREACHERS THROUGHOUT THE UNITED STATES.

Myers and Smith, printers,

1822.

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### PREFACE.

ELEVEN years have nearly elapsed, since the pious writer of the following papers exchanged mortality for eternal life. It was generally known by her intimate friends, that she had left to posterity a record of the gracious dealings of God towards her; and it was sanguinely hoped, that this record would soon be given to the religious world. These hopes, however, were destined for a season to undergo a painful disappointment. Lady MAXWELL had intrusted her papers to the care of the Honourable Miss Napier, with a solemn injunction, that after her Lady ship's decease they should be transmitted to one of the Weslevan Ministers: but she neither specified any individual, nor fixed on any particular period, when this obligation should be discharged. Thus, a liberty seemed

School of Theology
at Claremont

to be allowed for the exercise of choice and discretion; and a delay, in delivering up the Manuscripts, was the too natural consequence. The feelings, also, were deeply interested in this delay. Miss N. had long been an inmate in the house of her illustrious relative; had enjoyed the benefit of her pious counsel, holy example, and fervent prayers; and when left to lament her loss, felt an almost idolatrous attachment to every thing in her possession which had belonged to her departed friend. This attachment was frequently assigned to the Editor, as the principal, if not the only reason, for the detention of these papers: for, though Miss N. readily acknowledged that her Ladyship's injunction was, on her part, binding, and determined to obey it; yet, she indulged a desire to retain the valuable deposit until the period of her own dissolution.

Six years passed away, and nothing had, as yet appeared, to gratify the ardent expectation of her Ladyship's numerous friends; when the Rev. W. Atherton, a gentleman who had been honoured with a personal acquaintance, yielding to frequent and earnest solicitations, attempted "A Sketch of the Life and Character of Lady Maxwell."

This valuable Memoir was first published in the Methodist Magazine, in the latter end of the year 1816. Its author, considering he had to lament the want of original documents, has certainly delineated the exalted character with great fidelity; and, though he regretted the want of "a master's hand," has executed his task in a manner highly honourable to himself. A great part of this Memoir, which, with a few omissions, afterwards appeared in a respectable Scottish monthly publication, has been introduced into the present work.

Still more recently, even while the Editor was preparing these volumes for the press, a work, entitled "A Christian Sketch of Lady Maxwell," was announced to the public. This, at first, excited in his mind a degree of curiosity. He hoped, however, that additional information would thus be communicated, which might enable him to illustrate more fully those manuscripts which were then passing under his review; and he, of course, eagerly procured the work. Happily for him, he was already in possession of ample materials, or his mortification, like that of many others, must have been great. He found this "Christian Sketch," though

coming before the public under the disguised pretension of an original work, little more than a mangled, unfair, and, in his estimation, very disingenuous reprint of the Memoir to which he has already alluded.

It was during the Editor's residence Edinburgh, that he became personally acquainted with Miss NAPIER, and the acquaintance had not long been formed, before he was requested to visit her, on a sick and dying bed. It was then he first learned the nature of that engagement into which she had entered, and received from her, repeated assurances, that it should be sacredly regarded. After a tedious and painful affliction, she was removed by death; and the Manuscripts, with which she had been intrusted, were, by her appointment, presented to the Editor, in the most obliging manner. These included her Ladyship's Diary, and the Letters addressed to Lady Hope. For most of the other Letters he is indebted to the kindness of Mrs. Mortimer, formerly Miss Ritchie, one of her Ladyship's correspondents.

On the nature of Lady Maxwell's writings, it is now unneccessary for him to give an opinion; but he may, perhaps, be indulged

to state the principle by which he has been chiefly guided, in making the present selection. The Diary included a period of fortytwo years, and extended over two thousand three hundred quarto pages, closely written; and the Letters in his possesion amounted to nearly three hundred. The limits to which the publication was confined, would admit but a very scanty portion of the originals; yet he hoped that, with care, such a selection might be made, as should leave on the reader's mind, the same impressions of her Ladyship's experience and character, as would have been produced by the perusal of the whole. To this, with him a primary object, he has paid the most scrupulous attention. It was also in accordance with this principle, that he determined to regulate the arrangement of the papers, as much as possible, in strictly chronological order. Besides, as the principle involved an endeavour to present her Ladyship's character and conduct, under every shade of difference, the reader's pleasure and profit were thus consulted, by securing to the selection the greatest possible variety.

With her Ladyship's style, the Editor has indulged no liberty, but such as must be

found necessary in all posthumous works, which have not received the finishing polish of the Author's own hand.

Though he wished to avoid all unnecessary obtrusion of himself on the attention of the reader—a thing quite unpardonable while in company with Lady Maxwell—yet he has, where necessity or propriety seemed to demand it, offered a few occasional remarks, which he trusts will be found to give an additional interest to these volumes.

The benefit to be derived from a serious perusal of works like the present, has been amply described by pious writers of different denominations; and it certainly augurs well of the present state of the religious world, that the demand for Christian biography is on the increase. Such writings, indeed, are peculiarly interesting. They unfold to us the secrets of other hearts, and thus qualify us to commune more profitably with our own :- "they increase our stock of facts with regard to the human mind, and powerfully promote our advancement in one of the most useful branches of knowledge-the knowledge of man :"-they enable us to trace the sublime march of an immortal and redeemed spirit, through the intricacies and dangers of this land of peril, to the kingdom of our heavenly Father:—they evince the efficacy of grace—they publish the triumphs of faith, the pleasures of devotion, the truth of the promises, the faithfulness of God:—they especially tend to elevate our hopes; give a higher and better tone to our feelings, and with a sweet constraining influence stimulate to high and laudable endeavours.

These are assuredly desirable objects. Are we not all in danger of grovelling too much in the mud and mire of this world's concerns? Is there not too much reason to fear, that unjust and unworthy notions of the efficacy of the atonement, and of the believer's privileges, are extensively prevalent? Professors, in general, are consequently resting satisfied with comparatively low and inferior attainments. Thus many, who ought to manifest the vigour and stability of fathers, continue to exhibit all the weakness of infancy, or all the inconstancy of youth. These volumes, it is confidently hoped, will be found calculated, by the blessing of God, to inspire more exalted views and expectations; and especially aid, in the important duties of the closet:-by

leading the reader to habits of self-inspection; by laying open to him the recesses of his own heart; by enabling him to detect the devices of his spiritual adversaries; by teaching him the nature and advantages of faith; and, by encouraging him to expect the operation of God the Spirit on his soul: he will thus be prepared for the fervours of devotion, become qualified to "worship God in the Spirit," be determined to follow the Lord fully, and go from his private sanctuary strengthened for the discharge of the varied duties of his high and honourable calling.

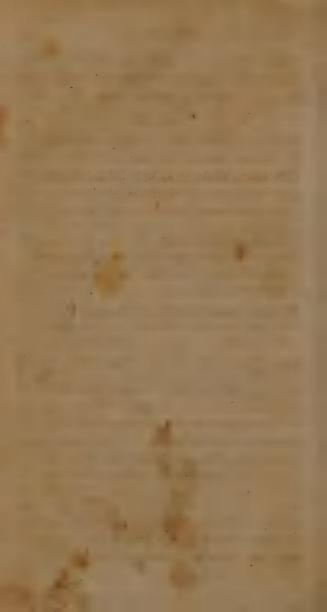
Though Lady Maxwell was decided in her own religious views, she cheerfully gave the right-hand of fellowship to all who love our Lord Jesus Christ. When times and seasons seemed either to justify or demand it, she did not hesitate firmly to avow her principles; but she was never fond of controversy:—and she greatly lamented that Christians should suffer any non-essential points of difference to diminish their affection for one another, or to destroy that union and cooperation which should ever subsist among them. The Editor trusts he has been influenced by the same spirit:—he has fear-

lessly stated facts, but he wished to avoid all contentious disputation. The religious sentiments of her Ladyship are now fairly submitted to the candid investigation of the religious public; and certainly these can be no further important, than as they accord with the infallible standard of truth: but for piety to God—for benevolence to man—for deadness to the world—and for her strenuous endeavours to promote the interest of Sion, and the salvation of souls, Lady Maxwell's example may be safely recommended as worthy the imitation of all, who are seeking for glory, immortality, and eternal life.

THE EDITOR.

Brompton, Kent,

March 6, 1821.



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#### THE LIFE OF

## DARCY, LADY MAXWELL,

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FROM LADY M-'S INFANCY TO THE PERIOD OF HER CONVERSION.

Preliminary Observations—Lady M—'s Birth, Parentage, and Education—she removes to Edinburgh—to London—returns to Scotland—is married to Sir Walter Maxwell—Death of Sir Walter, and infant Son—she becomes penitent—corresponds with Mr. Wesley—joins his Society—obtains mercy.

THE design of Christianity is to raise the soul of man to a participation of the Divine Nature. As it came from God, so it leads to God. It is a beam, shining forth from the Deity himself, to irradiate that path which conducts to immortal life. In its adaptation to secure this object, we perceive the depths of the riches, both of the wisdom and knowledge of its Divine Author. It finds man enveloped with darkness, and translates him into marvellous light:—it finds him guilty, and points him to the Lamb

of God that taketh away the sin of the world:it finds him depraved and miserable, and directs him to a fountain open for sin and uncleanness. By the evidences of its divinity; the sublimity of its doctrines; the efficacy of its atonement; the purity and benevolence of its precepts; the energy of its motives; and the glory of its rewards; the understanding is enlightened, the judgment convinced, and the noblest affections of the soul called into exercise. But this Divine system demands from man, would he enjoy the blessings it offers to communicate, something more than mere speculation. It requires, not only his profound attention and admiration, but also his implicit credence and cheerful acquiescence; not only the homage of the understanding, but also the willing sacrifice of the heart. It is, when he makes an unreserved surrender of himself to its guidance and authority; when he hastens as a conscious sinner, to shelter himself under the wings of the atonement; and yields to its purifying spirit; that it conducts him onward to the possession of certain and unfading bliss. Then it is, the gospel comes to him, not "in word only, but also in power, and in the Holy Ghost, and in much assurance;" "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:" then it is, that grace ascends the throne of the heart. and their reigns "through righteoueness unto eternal life, by Jesus Christ our Lord." He now

"worships God in the Spirit, rejoiceth in Christ Jesus, and has no confidence in the flesh."

"The kingdom of God is not meat and drink, but rightousness, and peace, and joy in the Holy Ghost." The important distinction between a religion merely external and formal, and that which has its seat in the heart, vital in its principles, and purifying in its tendencies, cannot be too frequently, nor too closely pressed upon the attention. The necessity of the latter should be clearly stated; its nature and effects should be constantly held up to view. In the ministry of the Saviour, and his immediate successors in the sacred office, we find a perpetual recurrence to these topics; they hold a prominence, which cannot be overlooked but by the most careless observers. In the succeeding ages of the Church, just in proportion as a faith working by love and purifying the heart has been insisted on, genuine Christianity has prevailed, adorning the life with the fruits of righteousness, and stretching over the habitation of mortals, a glory and defence. Secure purity of heart, and rectitude of conduct will follow. Make the tree good, and the fruit also will be good. On this foundation alone, must rest all rational hopes of a morality, at once pure, benevolent, and disinterested; and to attain all these important results, there must be a living union with Jesus:-" Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ve, except ye abide in me."

These vital principles of the religion of the Son of God, perhaps, never more successfully unfold themselves to the attention of mankind, than when their energies are displayed in the actual experience, enjoyments, and doings of eminent Christians. These, while living, are lights to the world, shedding a radiance on all within the sphere of their action. Their example is at once lovely, and powerfully influential; and though dead, many of them continue to speak. By the pious records they have left behind, they set forth the power of Divine grace, in first subjugating their own hearts; and then, in leading them forward, from the joys of conquest, to the possession of an eternal crown. They beckon to posterity, to follow them as they followed Christ. By publishing their errors, they warn of danger; by telling of their conflicts, they summon still contending champions to gird on the whole armour of God; by recording the trophies they have won, they unfurl the banners of the cross; and proclaim, as with shouts of triumph, certain victory to all who continue faithful unto death.

On these and other accounts, it is conceived, such records of the Divine goodness should rarely, if ever, be suffered to remain in the shades of oblivion. They are as so many monuments, erected to the praise and glory of God; they are calculated to be extensively beneficial to men; they afford instruction, in one of its most pleasing forms, on subjects of the highest

import to every candidate for immortality. Indeed the charms of Biography have long been both felt and acknowledged. We follow the statesman, the poet, the historian, the philosopher. along their short career of hard-earned fame, with peculiar interest; and each in his place may teach us some useful lesson. But, while we linger here, our views and our gratifications are all confined within the narrow limits of this transitory world. Our admiration may be excited, as we gaze on the laurels so nobly won, and so gratefully entwined: but little, if any thing, is taught us, that stands immediately connected with the welfare of the soul, or with a preparation for a coming eternity. And, yet, while contemplating the illustrious achievments of the "mighty dead," we cannot escape the conviction, that all the enjoyments and gratifications allied to earth, are hastening to an end; we cannot but feel a desire to learn how to secure joys, lasting as our nature: durable as the throne of the ETERNAL. Christian biography, then, has this superior claim upon our attention; it teaches us not only how to live, but also how to die; not only how to acquire the most valuable acquisitions for time, but also, how to secure the endless felicities of eternity. Under these impressions, the Editor entertains a confident hope, that the following Memorial will be read with lasting benefit by many, and thus ultimately redound to the glory of God.

LADY MAXWELL's maiden name was Darcy Brisbane. She was the youngest daughter of the late Thomas Brisbane, Esq. of Brisbane, in the county of Avr, and parish of Largs.\* 'It does not appear, that there was any thing in Miss D. Brisbane's childhood, indicative of her future distinguished eminence in piety. To the drawings of the Father, the teachings of the Spirit, and the first influences of grace, she remained inattentive; and, during the early years of her life, was an entire stranger to all painful apprehensions, arising from a consciousness of guilt. She was, indeed, from a child distinguished by a feeling, humane, and charitable disposition. In after life she would often mention the high degree of pleasure which she had enjoyed, even at that early period, in relieving the necessities of the poor; and on some occasions, in taking off part of her own clothes. to cover the shivering limbs of poor children. This, however, as she was accustomed to observe. arose from the mere impulse of generous feeling, not being the effect of religious principle. She had not as yet any conviction, that a benevolence like this, is the imperative duty of every Christian. In those charities, she had no reference to the glory of God: but the sympathies

Guide through Scotland, Vol. I. p. 257.

<sup>\*</sup> The family of Brisbane is of considerable antiquity. The present descendants are in possession of an elbow-chair made of oak, having the family arms, with the date 1357, carved on the back.

of her nature were thus gratified, and therefore she loved to indulge them. In the subsequent periods of her history, when her mind was enlightened, and her heart purified through obedience to the truth; this amiable disposition, invigorated by the principles, and guided by the precepts of the gospel, will be seen putting forth all its energies, to diminish, as much as possible, the general mass of human wretchedness.

Miss Brisbane received the first rudiments of an education, suited to her prospects in life, under the paternal roof; which was afterwards matured and completed in that seat of every mental accomplishment, the city of Edinburgh. While she remained here, nothing particular occurred which has been recorded; only, that she was remarkable for quickness of mind, a high sense of propriety of conduct, and a peculiar elevation of spirit. From Edinburgh she removed to London, for the purpose of being presented at court, and was thus introduced into the first circles of rank and fashion. During her stay in London, she lived with Lord and Lady Lothian, the Marchioness of Lothian being her aunt. Her residence in the southern metropolis was, however, but for a short season; the Marchioness, who was a pious lady, was soon called to her reward: and on this event, Miss B. returned to her native land. One circumstance which occurred while she remained in London, and which

often afterwards affected her mind with wonder and joy, is worthy of being noticed. Being them about sixteen years of age, she went down to a small villa in the neighbourhood of London which belonged to her uncle. While walking one day in the garden, the gardener, encouraged by her serious interesting appearance, came up to her, and with all humility addressing her, stated the deep distress of soul, under which he then laboured in consequence of sin; and in effect inquired, "What must I do to be saved?" The young lady was affected on witnessing his sorrow. and such directions and encouragements were given in the way of reply, as were the means. under God, of leading the poor inquirer to a knowledge of the Saviour. He immediately exchanged the "spirit of heaviness," for "the garment of praise," and went on his way exulting in the God of his salvation. Thus "out of the mouths of babes and sucklings God ordaineth strength;" for this, as Lady M-used to observe. happened at a time when she was as ignorant of the truth, and of the meaning of the words she had employed, as the ground on which she stood.

Soon after her return from London, she entered into the marriage state, with Sir Walter Maxwell, Bart. of Pollock.\* This union was

<sup>\*</sup> The immediate ancestor of this great branch [the Maxwell's of Pollock] of the most noble family of Nithsdale, was, Homerus de Maxwell, Lord of Carlaverock; who lived in the reigns of King Alexander the 2d and 3d. He married Mary, daughter and heiress of Roland de Mearnes, with whom he got a great accession to his estate

much to her mind, and seemed, for a time, to open wide fields of worldly enjoyment to her visionary fancy and aspiring hopes. But this vision of earthly bliss was soon ended, and appeared shorter than the last watch of the night. In little more than two years she was deprived of her husband by death; and in six weeks after, of her son and only child; and thus was left a widow at nineteen years of age. This painful dispensation of Providence, by which the Lord left no rival to dispute his claim to the sole empire of her affection, was sanctified by his grace to the salvation of her soul. For finding by experience how soon those sources may be dried up, from which misjudging mortals calculate on

in the west of Scotland, viz. the lands of Baronies of Mearns, Nether Pollock, Dryps, Calderwood, &c. &c.

Sir Walter Maxwell was the second son of John Maxwell, of Blanarthill, who, upon the death of Sir John Maxwell of Pollock, succeeded to his estate and honours, and was fourth Baronet of Pollock.

Vide Douglas's Baronage, p. 450-452.

For the origin, grandeur, and antiquity of the great and illustrious name of Maxwell.

Vide Douglas's Peerage, p. 514.

The Editor regrets, that he has not been able to ascertain the exact dates of either her Ladyship's birth or marriage. The Records of the Church at Largs, were carefully searched by a friend, but no register of these events could be met with; owing, as it is supposed, to a volume of these records being either mislaid or lost. Calculating, however, from highly probable data, her ladyship appears to have been born about the year 1742—to have married in 1759—became a widow in 1761—and died in 1810, aged 68.

drawing their earthly delights, Darcy Lady Maxwell's mind, was thence led to seek its rest in God, making the Author of her being, the fountain of her enjoyment. But as she was never known to mention her husband, nor yet her child, after their death; and as her conversion to God was closely connected with those events, to learn the particulars of that important change, became a delicate subject of inquiry, and to which she would never advert but with reluctance and brevity. To her most intimate friend, she has been known to remark in one short sentence: "God brought me to himself by afflictions!" The following extract from her diary, as it affectingly alludes to those painful privations, and more fully illustrates the early stages of her religious experience than any other part of her writings, shall be here inserted, though not strictly in chronological order. It is dated

"Sep. 3, 1772. This morning the Lord collected my thoughts, and fixed my mind in meditation upon his dealings with me ever since I was a child. And, O! what abundant matter did I recollect, calculated to excite my wonder, gratitude, and love. How has he from my earliest days hedged up my path. When following the dictates of Satan, and my own wicked heart; he with a strong hand, yet by degrees, rescued me from the ways of the destroyer. He gradually enlightened my mind, showed me the evil of sin, and gave me ardent desires after moral

rectitude. Then he caused the sun of prosperity to shine resplendent upon me, and gave me to taste of what the world calls happiness,—the possession of riches, honour, and pleasure. But, he saw I could not bear this, and therefore with a hand graciously severe, tore all from me, until the language of my poor heart, almost callous with reiterated strokes of his rod, was—

' Fate drop the curtain, I can lose no more.'

I did not then know, that the thoughts of my God towards me, even in these dispensations of almost unmingled woe, were thoughts of peace, and not of evil. Having thus brought me into the wilderness he spoke comfortably to me; drew me with the cords of love, as with the bands of a man; taught me as I could bear them, the lessons of his grace; he informed my judgement, but first affected my heart. Without this, I should have gone heavily on, if at all. The passions, under proper regulations, answer a noble end in religion. All the rational information and conviction the mind of man is capable of receiving, would, I think, effect but little without the aid of these warm auxiliaries. With me, the Lord made them mutually to assist each other; and by the effectual operations of his Holy Spirit upon both, clearly convinced me of my original pollution, in consequence of Adam's sin; and of my guilt, in consequence of my accumulated transgressions; whereby I must have remained for ever miserable, without a

saving interest in Christ. Yet in this wretched state, I had little, if any, of those dreadful terrors of hell and damnation which many experience. The Lord so tempered judgement with mercy, that I was rather drawn than driven: and generally was supported, and often comforted, with hopes of obtaining all that was necessary for happiness. He gave me line upon line, precept upon precept, here a little and there a little; till, at last, having feared God for some years, the Sun of Righteousness arose upon my soul with healing in his wings. He dispelled the cloud, removed condemnation, and for great bitterness gave sweet peace; 'the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.' And then, O my God,

> 'My chains fell off, my heart was free, I rose, went forth, and followed Thee.'"

The latter part of this valuable extract, anticipates a period in Lady Maxwell's experience to which the reader has not as yet been gradually conducted; some intermediate stages may yet be traced. The passage is here adduced chiefly to show, that it was in the school of painful bereavement she was first taught the comparative emptiness of all worldly good, and led to seek for a felicity at once pure, substantial, and permanent. Thus is Providence, in its varied events, rendered subservient to the purposes of grace, and one of the means of salvation:—thus are our greatest trials proved to be but disguised

blessings, and from the most deadly bitters in this world are extracted immortal sweets. By afflictions sanctified, the mind is humbled and the will bent; our strong grasp of the world is broken; the vanity of its enjoyments, and their insufficiency to meet the wants of the mind, are fully displayed. By afflictions the heart is often softened, and opened for the admission of truth, and disposed to seek a portion above. Seasons of affliction ought, therefore, to be improved, both in respect of ourselves and others; in the former, as affording a mean of getting good; -and in the latter, as furnishing an advantageous season of being useful to others. For not Lady Maxwell only, but hundreds in the Church militant, and thousands in the Church triumphant, say, "God brought me to himself by afflictions." Nor because, in the first instance, God has not thundered into the soul terrific peals from Mount Horeb, shaking the heart like an earthquake; nor by the melting strains of Zion, moved the rock to contrition, are we thence to question the reality of conviction of sin, nor the genuineness of conversion to God. For these afflictions are useful only, as they drive or draw us to that gospel which is full of Christ, and hence is "the power of God unto salvation."

It was while Lady Maxwell remained the child of sorrow, that she became acquainted with that part of the Church of Christ with which she was afterwards associated, and of which she remained a distinguished and useful member until she was

united to the Church of the first-born. The inducing circumstances which first led to this union, are at present but indistinctly known; a few principal and well-known facts may be mentioned. \* The ministry of the Rev. John Wesley and of the Rev. George Whitefield, was at that time generally approved in Scotland, and their congregations, wherever they went, were large and respectable. The ministers also in connexion with the former, had attained a degree of popularity, and where made the honoured instruments in the conversion of many souls. Nor were their acceptance and usefulness confined to the lower or middle classes of the community; for ministers of the Establishment, and members of the University, persons of rank and title, were found mingled in their audiences. And it is probable, that some of those pious nobles who were among the admirers of Wesley and Whitefield, were the instruments of first bringing Lady Maxwell to the Wesleyan chapel.'

But leaving what is only conjectural, it appears certain, that she became personally acquainted with Mr. Wesley in the year 1764. At this early period, a mutual attachment was formed, which continued steady and unabated, until his spirit returned to God; and in its results, doubtless, tended in a measure to regulate her views, and to guide her determinations throughout the whole remainder of her life. On referring to Mr Wesley's Journal, we find him preaching at Edinburgh, May 27th, of the above year, and after visiting

Elgin, Aberdeen, and other places in the North, he returned to the metropolis on the 16th of June, and again preached to very large congregations, both on the Calton Hill, and in the High-School yard.\* Four days after this, Mr. Wesley wrote to her Ladyship the following letter, and a regular correspondence now commenced. As Mr. Wesley's letters † tend to develope the state of her mind at this period, and contain important instruction, there need be no apology for the appearance of a few of them in this place.

## " New-castle-upon-Tyne, June 20, 1764.

"Will it be agreeable to my dear Lady Maxwell, that I trouble her with a letter so soon? And that I write with so little ceremony? That I use no compliment, but all plainness of speech? If it be not, you must tell me so, and I shall know better how to speak for the time to come. Indeed it would be unpleasing to me to use reserve: the regard I feel for you, strongly inclines me to "think aloud," to tell you every thought which rises in my heart. I think God has taken unusual pains, so to speak, to make you a Christian: a Christian indeed, not in name, worshipping God in spirit and in truth: having in you the mind that was in Christ, and walking as Christ also walked. He has given you affliction upon affliction; he has used every possible means to unhinge your soul from the things of earth, that

<sup>\*</sup> Wesley's Works, Vol. iv. p. 205.
† Ditto, Vol. xvi. p. 185.

it might fix on him alone. How far the design of his love has succeeded, I could not well judge from a short conversation. Your Ladyship will therefore give me leave to inquire, Is the heaviness you frequently feel, merely owing to weakness of body, and the loss of near relations? I will hope it is not. It might, indeed, at first spring from these outward pressures. But did not the gracious Spirit of God strike in, and take occasion from these, to convince you of sin, of unbelief, of the want of Christ? And is not the want of this, one great cause, if not the greatest, of your present distress? If so, the greatest danger is, either that you should stifle that conviction, not suffering yourself to be convinced, that you are all sin, the chief of sinners; or, that you should heal the wound slightly, that you should rest before you know Christ is your's. before his Spirit witnesses with your spirit, that you are a child of God. My dear lady, be not afraid to know yourself; yea, to know yourself, as you are known. How soon then will you know your Advocate with the Father, Jesus Christ the Righteous! And why not this day? Why not this hour, if you feel your want? I beseech the God and Father of our Lord Jesus Christ, to look upon you now! O give thy servant power to believe! To see and feel how thou hast loved her! Now let her sink down into the arms of thy love, and say unto her soul, 'I am thy salvation.'

"With regard to particular advices, I know not

how far your Ladyship would have me to proceed. I would not be backward to do any thing in my power: and yet I would not obtrude. But in any respect you may command,

" My dear Lady,

"Your Ladyship's affectionate servant,
"I. WESLEY."

The above letter appears to have been written at the request of Lady Maxwell. In her reply, she had evidently opened her mind to this eminent minister of Christ with frankness and candour. This produced the following, from which it may be safely inferred, she had not yet attained redemption in the blood of Jesus; but saw her need, and was seeking for it with increasing ardour, though not perhaps in the way of simple faith.

Manchester, July 10, 1764.

"MY DEAR LADY,

"Till I had the pleasure of receiving your's, I was almost in doubt, whether you would think it worth your while to write or not. So much the more I rejoiced, when the doubt was removed in so agreeable a manner. I cannot but think of you often: I seem to see you just by me, panting after God, under the heavy pressure of bodily weakness and faintness, bereaved of your dearest relatives, convinced that you are a sinner, a debtor that has nothing to pay, and just ready to cry out,

' Jesus, now I've lost my all, Let me on thy bosom fall,' "Amen, Lord Jesus! Speak, for thy servant heareth! Speak thyself into her heart! Lift up the hands that hang down, and the feeble knees. Let her see thee full of grace and truth, and make her glad with the light of thy countenance!

"Do not stop, my dear lady, one moment, "because you have not felt sorrow enough." Your friend above has felt enough of it for you:

'O Lamb of God, was ever pain, Was ever love like thine.'

Look, look unto him, and be thou saved! He is not a God afar off! He is now hovering over you with eyes of tenderness and love! Only believe! Then he turns your heaviness into joy. Do not think you are not humble enough, not contrite enough, not earnest enough. You are nothing: but Christ is all. And he is your's! The Lord God write it upon your heart, and take you for an habitation of God through the Spirit.

"O that you may be ever as dead to the world, as you are now. I apprehend the greatest danger from that quarter. If you should be induced to seek happiness out of Christ, how soon would your good desires vanish! Especially, if you should give way to the temptation, to which your person, your youth, and your fortune, will not fail to expose you. If you escape this snare, I trust you will be a real Christian, having the power, as well as the form, of religion. I expect you will then have likewise better health and spirits: perhaps to-morrow. But, O! take Christ

to-day!' I long to have you happy in him! Surely few have a more earnest desire of your happiness, than,

"My very dear lady,

"Your Ladyship's most affectionate servant,
"J. Wesley."

The nature and progress of Lady Maxwell's experience may be farther gathered from a covenant with God, into which she now entered, and afterwards renewed at different times during a succession of years. The practice of covenanting with God must be acknowledged to be very ancient, and as it has a scriptural warrant, a Divine sanction, so its utility has frequently been proved both by individuals and collective bodies of Christians. That which is here copied, is dated August 9th, 1764, and is as follows:

"I am this day renewing a covenant made with God in Jan. 1762, but never written until now: Lord, help me in this great work. It is in the view of thy great strength alone that I am attempting it, being altogether unable in myself to vow unto thee, or to perform. Yet I would, in obedience to thy command, lay hold on thy strength, that I may be able to make peace with thee; and, blessed be thy great name, thou hast said, that such shall make peace with thee, Isa. xxvii. 5. If thou, Lord, wilt manifest thy dear Son to me, clear up my evidence of my interest in him, shed abroad his love at all times in my heart, and let me feel him ever drawing me to himself with the cords of love, and with the

bands of a man; and in times of trial make his strength perfect in my weakness, and not desert me in duty nor in temptation; if thou, Lord, wilt do these great things for me, then, in thy strength, I give myself unto thee, soul, body, and spirit, in the bonds of an everlasting covenant never to be forgotten. Despairing in myself, I flee to the great refuge set before me, Jesus Christ the righteous, desiring to accept of him as my Prophet, my Priest, and my King. I give up my heart wholly to him, earnestly praying that he may empty it of sin and vanity, and fill it with his Immortal Self, that he at all times may be the object of my warmest wishes. I engage, Lord, if thou wilt give me thy strength, ever to espouse thy cause and interest in the world, however it may be despised; and to esteem thy reproach more than fine gold.

> ' No cross, no suffering I decline, Only make my heart all thine?'

But, Lord, if thou dost not that, I shall fall a prey to every temptation, and so perish; for thou knowest the deceitfulness of my heart, and how hardened it is by sin, so that nothing but thy love can allure it. But, Lord, as thou art in Christ, reconciling the world to thyself, I believe that in him thou art pure, universal love: that thy tenderness to those who are seeking thee through him, is inconceivable; therefore into that ocean of mercy I desire to plunge myself, O give me strong faith to lay hold on those

precious promises which thou hast given, for Divine teaching, pardon, and sanctification; and now, Lord, I give myself and my resolutions into thy hand, do thou make them good, and let none pluck me out of thy hand, that I may be thine in that day when thou makest up thy jewels.—Signed, Darcy Maxwell."

'The parents of Lady Maxwell were members of the Established Church of Scotland. A Church, which, for its approximation to Scripture in its constitution; the learning, talents, and respectability of its ministers; the extent of information on religious subjects among its members, and the general tone of doctrine held forth in it, was, in the opinion of Whitefield, and is, in the opinion of many equally unprejudiced and uninterested, the best NATIONAL Establishment in the world. In this Church, Lady M- had been educated; in it she received much spiritual profit, from the stated labours of many pious and able ministers then resident in Edinburgh; and continued occasionally to attend the ministry of the word, and regularly to communicate with its members to the end of her life.' But she possessed a mind superior to party views, or party distinctions: her soul was truly catholic. She soon began to distinguish between what is merely human in the varied modes of religion, and what To its circumstantials she was not indifferent, but she attached a paramount importance to what is essential. These enlarged and benevolent views led her to admire true VOL. I.

piety wherever she found it, whether within or without the precincts of this or that particular denomination; and to avail herself of every mean, Providence held out to her, for the attainment of this Pearl of great price. And, believing, after mature deliberation, that many additional means would be afforded her, by forming a closer union with that body of Christians in connexion with the Rev. John Wesley, she about this period became a regular member of his Society. In doing this, she relinquished no privilege formerly enjoyed, suffered no abatement of attachment to the establishment of her country; but continued equally to revere and love whatever in it was excellent, and still to the 'utmost of her power, afforded "without partiality," her countenance and aid for the furtherance of true religion in every varied department of the Church of Christ. On her informing Mr. Wesley of the important step she had taken, he sent her the following seasonable advice.

"MY DEAR LADY, Sept. 22, 1764.

"You need be under no manner of apprehension of writing too often to me. The more frequent your letters are, the more welcome they will be. When I have not heard from you for some time, I begin to be full of fears: I am afraid, either that your bodily weakness increases, or that your desires after God grow cold. I consider, you are at present but a tender, sickly plant, easily hurt by any rough blast. But I trust, this will not be so long: for you have a

strong Helper. And the Lord, whom you serve, though feebly and imperfectly, will suddenly come to his temple. When, Lord? Are all things ready now? Here is the sinner: one whose mouth is stopped; who has nothing to pay; who pleads neither her own harmlessness, nor works, nor good desires, nor sincerity; but can adopt that strange word,

I give up every plea beside, Lord, I am damn'd; but thou hast died.

He has died; therefore you shall live. O do not reason against him! Let him take you now! Let him take you just as you are, and make you what is acceptable in his sight.

"It gives me pleasure indeed, to hear that God has given you resolution to join the Society. Undoubtedly you will suffer reproach on the account; but it is the reproach of Christ. And you will have large amends, when the Spirit of glory and of God shall rest upon you. Yet I foresee a danger: At first you will be inclined to think, that all the members of the Society are in earnest, And when you find, that some are otherwise, (which will always be the case, in so large a body of people,) then prejudice may easily steal in, and exceedingly weaken your soul. O beware of this rock of offence. When you see any thing amiss, (upon hearsay you will not readily receive it,) remember our Lord's word, "What is that to thee? Follow thou me." And I entreat you, do not regard the half Methodists, (if we must use the name.) Do not mind them, who endeavour to hold Christ in one hand, and the world in the other. I want you to be all a Christian, such a Christian as the Marquis de Renty, or Gregory Lopez was! Such a one as that saint of God, Jane Cooper! All sweetness, all gentleness, all love! Methinks you are just what she was, when I saw her first. I shrink at the thought of seeing you what she was, when I saw her last.\* But why should I? What is all the pain of one that is glorifying God in the fires, with 'Father, into thy hands I commend my spirit.'

"May I not take upon me to give you one advice more! Be very wary how you contract new acquaintance. All, even sincere people, will not profit you. I should be pained at your conversing frequently with any but those who are of a deeply-serious spirit, and who speak closely to the point. You need not condemn them, and yet you may say, 'This will not do for mc.'

"May He that loves you, richly supply all your wants, and answer your enlarged desires!. So prays, my very dear lady, your affectionate servant,

J. Wesley."

Her Ladyship had not as yet commenced a regular diary, but wrote occasionally, when about to participate of the Supper of her Lord. A few extracts from these, with Mr. Wesley's correspondence, will conduct us to the period when she was enabled to believe with her heart unto

<sup>\*</sup> An allusion to J. C-'s last illness. She died of the small-pox. Editor.

righteousness; and, consequently, obtained "peace with God through our Lord Jesus Christ."

In March, 1765, she writes:- "In the view of the sacrament to-morrow, I feel an inclination in the strength of God to renew my former engagements to be the Lord's, being in some degree convinced, that there is no lasting peace but in his favour, and no solid happiness but in his friendship; both of which I desire to believe. Blessed Lord, thou art in mercy offering salvation to a lost world, for the sake of thy dear Son, through whom alone I would presume to covenant with thee. He hath died, O God, and that is my only plea; reject me not, though in myself only fit for hell, but accept of me in the Beloved. O Jesus, undertake for me; make me thine in the bond of an everlasting covenant, for I give myself unto thee; incline my heart unto thee and thy ways, and O seal me thine tomorrow at thy own table. I would give up my heart to thee, O take it, reign for ever in it, and subject all that is in me to thyself. In time of trial, stand by me, sustain me in the path of duty, let me not start aside; fill me with love; and thine, and only thine, in thy strength I promise to be. Signed, D. M."

On the 23d of April, of this year, Mr. Wesley again visited Edinburgh in his way to Ireland, and had a short interview with her Ladyship. This afforded mutual satisfaction. He found her steadfast, humble, and contrite, but not yet in possession of peace. And it would seem, from

the following letter, that his discriminating eye had detected in this young disciple the remains of a legal spirit. Though she herself might be unconscious of it, and certainly it was contrary to her creed, yet he feared she was in some measure depending on her own doings for acceptance with God. To this danger he was ever sensibly alive, and therefore seized an early opportunity to caution her Ladyship against it, and to urge her to expect justifying mercy simply by faith, through the atoning merit of an all-sufficient Redeemer. Surely none who read the following epistles will continue either to think, or to insinuate, that this venerable minister of the gospel taught salvation by the deeds of the law.

" Londonderry, May 25, 1765.

" MY DEAR LADY,

"It is not easy for me to express the satisfaction I received in the few hours I lately spent with you. Before I saw you, I had many fears concerning you, lest your concern for the one thing should be abated, lest your desires should be cooled, or your mind a little hurt, by any of the things which have lately occurred.\*

Wesley's Works, Vol. iv. p. 234s

<sup>\*</sup>Mr. Wesley alludes to the republication of a certain work, which about this period excited much idle and unprofitable speculation. In his journal he writes, April 23, of this year, "I preached at Dunbar about noon, and in the evening at Edinburgh. My coming was quite seasonable, (though unexpected) as those bad letters, published in the name of Mr. Hervey, and reprinted here by Mr. John Erskine, had made a great deal of noise."

So much the greater was my joy, when all those fears were removed: when I found the same openness and sweetness as before, both in your spirit and conversation, and the same earnestness of desire after the only thing, which deserves the whole strength of our affection. I believe tenderness and steadiness are seldom planted by nature in one spirit. But what is too hard for Almighty grace? This can give strength and softness together. This is able to fill your soul with all firmness, as well as with all gentleness. And hereunto are you called; for nothing less than all the mind which was in Christ Jesus.

"It is with great pleasure that I observed your fixed resolution, not to rest in any thing short of this. I know not why you should; why should you be content with being half a Christian, devoted partly to God, and partly to the world, or more properly to the devil. Nay, but let us be all for God! He has created the whole, our whole body, soul, and spirit. He that bought us has redeemed the whole: and let him take the purchase of his blood! Let him sanctify the whole, that all we have and are, may be a sacrifice of praise and thanksgiving!

"I am not afraid of your being satisfied with less than this: but I am afraid of your seeking it the wrong way. Here is the danger, that you should seek it, not by faith, but as it were, by the works of the law. See how exactly the apostle speaks: you do not seek it directly, but as it were by works. I fear lest this should be

your case, which might retard your receiving the blessing. Christ has died for you: he has bought pardon for you. Why should you not receive it now? While you have this paper in your hand? Because you have not done thus or thus? See your own works! Because you are not thus and thus! More contrite? More earnest? More sincere? See your own righteousness! O let it all go! None but Christ! None but Christ! And if he alone is sufficient, if what he has suffered and done, if his blood and righteousness are enough: they are nigh thee! In thy mouth and in thy heart! See, all things are ready! Do not wait for this or that preparation! For something to bring to God! Bring Christ! Rather, let him bring you. Bring you home to God! Lord Jesus, take her! Take her and all her sins! Take her, as she is! Take her now! Arise, why tarriest thou! Wash away her sins! Sprinkle her with thy blood! Let her sink down into the arms of thy love, and cry out, My Lord and my God!

"Let me hear from you as soon as you can. You do not know, how great a satisfaction this is to,

My dear Lady,

"Your ever affectionate servant,

"J. WESLEY.

"Be pleased to direct to the New Room, in Dublin."

" Kilkenny, July 5, 1765.

" MY DEAR LADY,

"As your's was sent from Dublin to Cork, and back again hither, I did not receive it

till yesterday. I am now setting my face again towards England: but I expect to be in Dublin till the beginning of next month, and then to cross over, so as to be at Manchester (if it please God) about the beginning of August. Either at Dublin, or at Manchester, I hope to have the pleasure of hearing from you. This is indeed a pleasure, as it is, to write to you: though sometimes I do this with fear: a fear, lest I should give you any pain, as I know the tenderness of your spirit. I wish I could be of some service to you: that I could encourage you, to cast yourself on him that loves you: that is now waiting to pour his peace into your heart, to give you an entrance into the holiest by his blood. See him, see him! Full of grace and truth! Full of grace and truth for thee! I do not doubt but he is gradually working in you: but I want you to experience likewise an instantaneous work. Then shall the gradual go on swiftly. Lord, speak! Thy servant heareth! Say thou, "Let there be light!" and there shall be light. Now let it spring up in your heart!

"It may be, He that does all things well, has wise reasons, though not apparent to us, for working more gradually in you, than he has done of late years in most others. It may please him, to give you the consciousness of his favour, the conviction that you are accepted through the Beloved, by almost insensible degrees, like the dawning of the day. And it is all one, how it began, so you but walk in the light. Be this

given in an instant, or by degrees, hold it fast. Christ is your's: He hath loved you: He hath given himself for you! Therefore you shall be holy as he is holy, both in heart, and in all manner of conversation.

"Give me leave, my dear friend, to add a word likewise concerning your bodily health. You should in any wise give yourself all the air and exercise that you can. And I should advise you, (even though long custom made it difficult, if that were the case,) to sleep as early as possible, never later than ten, in order to rise as early as health will permit. The having good spirits, so called, or the contrary, very much depends on this. I believe medicines will do you little service: you need only proper diet, exact regularity, and constant exercise, with the blessing of God.

"Your speaking or writing was never tedious to me yet; and I am persuaded never will be. Your letters are more and more agreeable to,

" My very dear Lady,

"Your most affectionate servant.

"J. WESLEY."

August 10th, of this year, Lady Maxwell again wrote as follows:—" Having by the kind Providence of God, a prospect of going to the sacrament to-morrow, I would, in the strength of the Lord, renew my engagements to be his. He has sustained me until now, and still is, I trust, drawing me after him. Gracious God, let me not be disobedient to the heavenly voice, but

with my whole heart may I ever seek thee. O Jesus, undertake for me; to thee I would desire to give myself up in time and in eternity. Set me as a seal upon thy heart, and let me experience all thy fulness. I again subscribe with my hand unto the Lord, and give myself up; accept of me for Christ's sake, and seal me tomorrow.

" DARCY MAXWELL,"

The latter end of this year Mr. Wesley again addressed her, and seems to caution her against some dangers to which he knew her Ladyship was exposed.

" London, Dec. 1, 1765.

"MY DEAR LADY,

"Perhaps there is scarce any child of man, that is not at some time a little touched by prejudice, so far at least as to be troubled, though not wounded. But it does not hurt, unless it fixes upon the mind. It is not strength of understanding which can prevent this. The heart, which otherwise suffers most by it, makes the resistance which only is effectual. I cannot easily be prejudiced against any person whom I tenderly love, till that love declines. So long, therefore, as our affection is preserved by watchfulness and prayer to him that gave it, prejudice must stand at a distance. Another excellent defence against it, is openness. I admire you upon this account. You dare (in spite of that strange reserve which so prevails in North Britain) speak the naked sentiments of your heart. I hope my

dear friend will never do otherwise. In simplicity and godly sincerity, the very reverse of worldly wisdom, have all your conversation in the world.

"Have you received a gleam of light from above, a spark of faith? O let it not go. Hold fast, by his grace, that earnest of your inheritance. Come just as you are, and come boldly to the throne of grace. You need not delay! Even now the bowels of Jesus Christ yearn over you. What have you to do with to-morrow? I love you to-day. And how much more does he love you! He

Pities still his wandering sheep, Longs to bring you to his fold!

To-day hear his voice, the voice of him that speaks as never man spake: The voice that raises the dead, that calls the things which are not as though they were. Hark! What says he now? 'Fear not! Only believe! Woman, thy sins are forgiven thee! Go in peace: Thy faith hath made thee whole.' Indeed I am,

" My dear Lady,

"Your ever affectionate servant,
"JOHN WESLEY."

In this state of mind Lady Maxwell continued, with little variation, during the two following years. She scrupulously examined every step of her progress, and was extremely jealous lest she should err. Fear and hope alternately prevailed. Her desires, however, continued ardent, and her determination to live to God remained unaltered.

She had likewise become zealous in the cause of religion, and was deeply affected when any thing occurred calculated to stain its purity, or to lead the unwary to question its reality. Something of this nature had happened in Edinburgh, which led her Ladyship to state the matter to Mr. Wesley. This drew from him the following reply:—

"Newcastle-upon-Tyne, May 6, 1766.

"It was well that I did not hear any thing of a trial you lately had, till it was past. You have great reason to bless God, that this did not turn you out of the way. You might very easily have inferred from it, that "all these people are alike;" and thence have given way to a thousand reasonings, which would have brought you into utter darkness. But it is plain, you are not left to your own weakness. You have a strong helper. The Lord stands on your right hand; therefore you are not moved. And I make no doubt that He will continue to help, till his arm brings you salvation. But, in the mean time, you have need of patience; and the more so, because you have a weak body. This, one may expect, will frequently press down the soul; especially till you are strong in faith. But how soon may that be, seeing it is the gift, yea, and the free gift of God? Therefore it is never far off. The word is nigh thee! 'Only believe!' Look unto Jesus! Be thou saved! Receive out of his fullness, grace upon grace; mercy, and grace to keep mercy.

"On the 24th instant, I hope to be at Edin-

burgh, with my wife and daughter. But perhaps you will see the salvation of God, before you see,

" My dear Lady,

"Your ever affectionate servant, "J. Wesley."

During the year of 1767, Lady M— appears to have suffered much from bodily indisposition: this might be partly occasioned by the exercises of her mind; but her constitution, ever since the death of her husband, had been extremely delicate. All that is necessary to throw light on her religious progress this year will be found in the following letter, and in two extracts from her papers. These shall be given in the order of their dates.

" Norwich, Feb. 23, 1767

" MY DEAR LADY,

"For a considerable time I was under apprehensions that you were in a state of temptation. And as I had no other way of helping you, this put me upon commending you the more frequently to Him that is able to save you. Your last therefore was doubly acceptable to me, as it relieved me from my fears concerning you, and gave me the occasion of rejoicing over one, for whom I have the most sincere and tender affection. Sure it is, that the grace of God is sufficient for you, in this and in every trying hour. So you have happily experienced it to be already: and so I trust you will experience to the end. But you must not imagine that you are yet out of the reach of temptation: thoughts will be

suggested again and again: So that you have still need to be

'For ever standing on your guard, And watching unto prayer.'

And let my dear friend keep at the utmost distance from temptation, and carefully shun all occasions of evil. O it is a good, though painful fight! You find you are not sent a warfare at your own cost. You have Him with you, who can have compassion on your infirmities, who remembers you are but dust: and who, at the same time, has all power in heaven and earth, and so is able to save you to the uttermost. Exercise, especially as the spring comes on, will be of greater service to your health than a hundred medicines: and I know not whether it will not be restored in a larger measure than for many years, when the peace of God fixes in your heart. Is it far off? Do not think so! His ear is not heavy! He now hears the cry of your heart! And will he not answer? Why not to-day? Come, Lord Jesus, come quickly! Your openness obliges me to be more than ever,

" My dear Lady,

"Your affectionate friend and servant,
"John Wesley."

"March 14, 1767. Having a view of going to the Lord's table to-day, though distressed in mind, and weak in body, and without those comfortable views which I have formerly had; yet, being convinced that without God I must be

miserable, and knowing that there is no access to him but through the Son of his love; I desire, in his strength, to give myself up to him. Lord, make me more willing, remove what hinders; make this surrender effectual; and ratify it in heaven, for Christ's sake. O give me to profit more by the ordinance than formerly: Lord, draw me, and I will run after thee: O quicken me, and I will call upon thee; and make me, O Jesus, thine in time and for ever. D. M."

" October. The Lord in mercy having spared me until now, and as he is now giving me another opportunity of going to his Son's table, and having been very merciful to me since I was last there, I would here record his goodness; take shame and confusion to myself for past infaithfulness, and renew my engagements to be his for ever. O God, thou hast been good: to thee be endless praise! Upon mature deliberation, I still see it my greatest honour, and desire it as my highest privilege, to be devoted to God; and therefore, in thy strength, O Jehovah; in thy name, O Jesus, I again cheerfully desire to give myself to the Lord, soul, body, and spirit, for time and eternity. O let it be effectual; and to-morrow, at thy table, shine upon me, and give me power to live more to thee than hitherto, for Christ's sake. D. M."

And now the day of her redemption drew near. The vision had tarried, but she had also waited for it. She had long gone on her way weeping, bearing precious seed; now, she returns bringing her sheaves with her. The horizon had been dark, and at times cheerless; but the overhanging cloud of condemnation passeth away, being dissipated by the glorious Sun of Righteousness: servile fear gives place to filial love; faith lays hold of the atonement, and her heart is filled with joy and gladness;—or to speak in Scripture language, a language which nothing but barefaced infidelity will attempt either to deride or explain away: "Being justified by faith, she had peace with God, through our Lord Jesus Christ," and "rejoiced in hope of the Glory of God." This happy change, alluded to in a former extract, she has stated in the following explicit and circumstantial manner.

"April 4, 1768. For some weeks the Lord had more than ever given me to see my great wretchedness by nature, and had written tekel, upon all I had done, or could do. This greatly distressed me: I knew not which way to turn. My foes were increasing; and to my apprehension, my strength weakening. I thought God dealt hardly with me; -my carnal mind boiled in enmity against him. I was impatient and fretful,-the terrors of hell often took hold of me, and the fears of death were strong. I sunk down, and a cloud overshadowed me. My reason was utterly unable to assist me; nay, I seemed to be denied the use of it, so as to be able to draw any rational conclusion respecting my state. To heighten my distress, I was in a sea of temptation:—it seemed a critical time;

either God must help, or I perish. In great mercy he did send me some help, by the prayer and conversation of one of his servants: who, among other things, told me, the Lord was humbling me previous to deliverance. I obtained a degree of relief from what he said, and, in the evening, was much profited under his sermon from Isaiah xxxv. 3, "Strengthen ye the weak hands, and confirm the feeble knees." Two days after, Providence brought to my hand the experience of a good man. The part I read, treated of faith. By this means I obtained a view of faith, which in a good measure agreed with another account I had read a few days before. But I could not then receive it; now I was brought to acquiesce, and in a measure led to the exercise described by the writer, and determined to wait the issue. I mean, believing in Christ. with a degree of persuasion that he would appear in my behalf. On the following sabbath, I went to church, and prayed to God, that, if what had passed in my soul was from himself, he would give me some token of it. Mr. Webster lectured on Acts xvi. 17. I was disappointed; but during his sermon from the 31st verse, "Believe on the Lord Jesus Christ and thou shalt be saved," the power of God was present, and I received a measure of faith I had not formerly possessed. I was made to see Christ as entirely suited to me; my understanding, will, and affections were wrought upon: I was made willing to accept Christ with his cross: to believe he would give

me all I stood in need of, and finish what concerned me. I was glad for the consolation, and held him fast all day, still expecting a greater manifestation. In the afternoon, Dr. Erskine preached from, "Ye that love the Lord, hate evil." Among other things, these words came with power, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." At night, by plausible reasoning, Satan almost robbed me of all, but I again got power to look to Jesus, and found my cure. On Monday and Tuesday, I still held fast the beginning of my confidence. On Tuesday night, I was constrained to praise God for his goodness, for, though in company, I found much peace, my anchor being fixed. Wednesday, Thursday, and till Friday evening, it cost me hard struggling. I saw my great wretchedness, felt my own emptiness, and had almost given up my hold, concluding I had given way to what had displeased the Lord. Friday night, the subject preached upon was "Christ manifested in the flesh to take away our sins." This, through the day, I had been praying to feel. During the sermon, I was variously agitated; now hoping, and again driven back, because I did not feel power to relinquish all; and still feared I had done wrong: but before the sermon was concluded, my mind was cheered, and my hope increased; and on coming home, my peace began to flow as a river. I was astonished: -knew not what to make of it, and was afraid of delusion. Having been so long inured to distress, I started back at 'oy, and thought it

could not be for me. I again prayed to God, that if this happy change was wrought by him, it might continue, and I be enabled to walk worthy of it; but if from the enemy, it might be taken away; as I would rather choose sorrow from himself, than be allowed to deceive myself. Still it continued. I was afraid to go to rest, lest I should lose the enjoyment; and all that day, I cannot express what I felt. All condemnation was removed, I could not help believing, being so sweetly constrained to it. I was much inclined to silence, prayer, and meditation. A sense of Divine love preserved in me a calm composure of spirit: it seemed all "a sacred awe that dares not move." My heart was made to say, "I charge you, O ye daughters of Jerusalem, that ye stir not up nor awake my love till he please." On the sabbath following, Mr. Plenderleith lectured on Gal. v. 1, "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." I found it suitable, and was blessed. He preached on 1 Thess. iii. 3. I prayed to the Lord that he would again set his seal to the work, and show me clearly if he had given me saving faith; and while the minister was describing a true faith, the Lord, in great condecension, gave me his Spirit, to witness with mine, that he had bestowed upon me that precious gift. I felt it clear, full, and satisfactory, far beyond all human evidence. Between sermons I found my mind hurt, and a degree of condemnation which terrified me. In

the afternoon, under Mr. Webster, the Lord again spoke peace to me, and I was restored. Monday, Tuesday, and Wedensday, I had peace, and a measure of love. On Thursday, at Leith, being the fast-day, Mr. Walker preached from Heb. xiii. 9, "It is a good thing that the heart be established with grace." Again the Lord witnessed to the work, and I was made happy; but at night a great storm was raised, and I was afraid I should lose all. I was astonished I could not love God more; was in misery, and very nearly gave up my confidence. On Saturday, I heard a sermon from Heb. xii. 24; but I was not very lively. All that night, I had power to believe, but could not obtain that gale of heavenly affections I desired to enjoy. On Sunday morning, I was indisposed in body, and not much alive in my soul; but grew better, and the Lord abundantly blessed my provision. Though, in the act of communicating I was not a little disappointed, as my expectations were great; but all day I had sweet peace in believing. To day, Mr. Johnson \* preached from

<sup>\*</sup> The Rev. Messrs. Webster, Erskine, Plenderleith, Walker, and Johnson, were pious and able ministers in the established church of Scotland. They evidently stood high in the esteem of her Ladyship; and from them, under God, she received substantial benefit. How remarkably apposite to the state of her mind were the passages spoken from on this eventful occasion! He who sends by whom he will send, can direct his faithful servants in their selection of subjects, and by their instrumentality communicate seasonable consolation to the soul that seeks him. There is a pensive pleasure attending the recollection of the labours of such men. "Our Fathers, where are they? the Prophets, do they live for ever?"

Luke xxi. 40, "And when he was at the place, he said unto them, Pray that ye enter not into temptation." I received it as sent unto me; and perceived my danger, my need, and also my safety; namely, in prayer and looking to Jesus. O praises, eternal praises be ascribed to my God.

'Now I have found the ground wherein, Sure my soul's anchor may remain, The wounds of Jesus for my sin, Before the world's foundation slain; Whose mercy shall unshaken stay, When heaven and earth are fled away.'

## PARTICULARS

INTENDED TO ILLUSTRATE ALLUSIONS IN THE

## DIARY

AND

## CORRESPONDENCE.

Lady M—'s Love of Retirement—from her Youth and elevated Rank, exposed to Temptation and Danger—relinquishes her gay Acquaintances—connexion with Lady Glenorchy—they differ in religious Sentiment, but continue united in Affection—account of Lady H. Hope—the Manner in which Lady M— spent her Time—her Love to the Means of Grace—constant Thirst for full Salvation.

FROM the date of the last extract, Lady Maxwell's diary commences; and little more will be found necessary for a full development of her heart and life, than to follow with attention her own copious and unreserved statements. By daily self-inspection, by a habit of turning her eye inward, of watching the movements of her affections, of analyzing her feelings, and attending to the bias of her will; she attained to a power of discrimination, in the important science of self-knowledge, very rarely possessed. Hence, it is believed, that the enlightened and discerning

Christian will find in the following record of her experience, clearness, accuracy, and precision. But as her Ladyship has only noticed outward occurrences, so far as they had an influence on her mind and heart, allusions to different circumstances will be frequently met with, on which a few explanations will be deemed desirable. The following particulars may be here premised, calculated to throw light on different parts of the diary and correspondence.

'From the time Lady Maxwell became a widow, she resided in Edinburgh, or its vicinity; from which, however, as will be seen, she made occasional excursions to the south. But ever after her conversion to God, retirement from the busy scenes of the world was most congenial to her habits and pursuits. In the northern metropolis, she had her daily walks of benevolence, seeking to relieve misery in all its varied forms: in name and character she was well known to an enlarged circle of religious friends; yet, as a person figuring on the stage of the world, or as exercising authority in the church, she was not known. Her influence became great, and her usefulness extensive; but it was silent, gentle, and unobtrusive as the fall of the evening dew. Confined by choice to her native country, from which she seldom moved, but when business called, or health demanded, and then but for a short time; she lived in retired privacy, secluded from the gay and busy world. Being easy in her temporal circumstances, select and happy in her acquaintances, her path through life was generally even, and her sky serene; presenting few if any of those varieties which are to be found in the lives of the principal actors on the stage of this world; nor of those whose path is chequered with every variety of light and shade, their horizon having experienced every vicissitude between the cloudless noon of prosperity, and the starless midnight of adversity. Her life had a sameness, the sameness of matured, established piety, a blessed monotony of being, and getting, and doing good.' This will in some degree account for a paucity of incident in the following Diary, which, in the estimation of some persons, might otherwise have been invested with an additional interest; but which need not be greatly regretted by those, whose principal view in reading, is, the improvement of the heart.

Lady Maxwell was frequently the subject of severe conflicts; the grand adversary diversifying his mode of attack according to her age, experience, and circumstances. When she first entered the field of her spiritual warfare, she was comparatively but a stripling; and from her elevated rank must have been exposed to imminent danger. If religion be at all times amiable and attractive, it is peculiarly so in the youthful disciple. It is here that it obtains its noblest conquests. When, through its sanctifying influence we see the ardour and impetuosity of youthful passions kept within proper limits, and directed to noble pursuits; the vain blandishments of

the world despised, that the consolations which flow from the cross may be secured; -when we see the rich and honourable in early life, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," we have indeed a convincing proof of the efficacy of grace, and are constrained to acknowledge, that, the gospel is "the power of God unto salvation." It was in the spring time of her days that Lady Maxwell gave her heart wholly to God. Being then in the bloom of youth, favoured with a person cast in nature's finest mould, possessed of a mind superior both in its kind and culture, each capable of raising admiration and commanding esteem; it is not to be wondered at, that she had to grapple with temptations from the world, or that, in prosecuting her determination to follow Christ, she was daily called to deny herself, and to take up her cross. The above qualities of body and mind procured her also various solicitations again to enter into the marriage state; by which she might have formed an alliance with the first families in the empire, and considerably elevated her rank; but whether from obedience to the apostolic injunction; "be not unequally yoked together with unbelievers," or on account of other reasons which cannot now be known, she never, except with regard to one offer, and that for a short season, entertained a thought of the kind. As her time and her talents, so were her person and affections offered a willing sacrifice to God: nor can there be a doubt, that she ever indulged a temptation to revoke the surrender thus willingly made. In the contemplation of the Divine perfections as displayed in creation, providence and redemption; in the possession of her God, and in recommending to others the Redeemer of men, she found all that was necessary to give suitable employment to the energies of her mind, and to gratify the pure, and elevated, and enlarged desires of her heart.

But if religion opens a source of pleasure, at once pure and varied, rich and inexhaustible,adapted to human society, in all its varieties, and to human life amidst all its vicissitudes, so it likewise presents its difficulties. It has not indeed yet been proved that these are more numerous, or more formidable, than those which are met in any other pursuit, whether of knowledge, fame, wealth, or pleasure; and generally speaking, the Christian's difficulties gradually diminish as he proceeds on his way. As passion is overcome and controlled by grace,—the affections deadened to earthly good; -as the will becomes accustomed placidly to submit to, and cheerfully to enter into the will of God, and the mind formed to virtuous habits;—as the rugged asperities of nature are filed off, by the power of the Spirit, and smoothed to patience, long-suffering, gentleness, and contentment,—difficulties are found to be duties, and duties are relished with delight; -crosses form crowns, and temporal loss conduces to spiritual and eternal gain. Thus as the Christian advances in the divine life, and in proportion to his advance, his way becomes more smooth, the sky of his prospects brightens and extends, and the thorns of difficulty and opposition are deprived of their painful sharpness.

'Lady Maxwell's religion did not subject her to much opposition, though its connexion with a particular body of Christians very early called into exercise her spirit of sacrifice. She suffered the loss of many things, which had ranked high in her estimation: but she accounted them as dross, for the excellency of the knowledge of Christ. It could not be expected that many of her own rank would court her society, and among these were her early associates, and principal friends. Yet losses like these see scarcely felt, and perhaps never deplored. There were, however, at that time, in Scotland, some, though 'not many noble,' whose minds God had illuminated, and whose hearts his transforming hand had touched, who esteemed vital Christianity their highest honour, and made the cross of Christ the supreme object of their glory. Among these may be reckoned the late Viscountess Glenorchy. The piety of this lady was considerable, her usefulness great, her zeal for orthodoxy standing at a high temperature; and her attachment to Lady Maxwell was strong, sincere, and unaltered, in life, and in death. And yet such

is the frailty of human nature, this friendship had its alloy, which occasioned both parties sincere sorrow.

Wilhelmina Maxwell,\* afterwards Lady Glenorchy, was youngest daughter of Dr. William Maxwell, Esq. of Preston, in Dumfrieshire, and sister to the Countess of Sutherland. She was early married to John, Lord Viscount Glenorchy, only son of the late Earl of Breadalbane, whose death, soon after, left her a very young widow. 'Her understanding (says her biographer, the late Rev. Dr. Gillies, of Glasgow,) was naturally strong, and her memory retentive. Her mind was polished by a liberal education, and richly furnished by extensive reading and observation. Her person was agreeable, her manners engaging, her fancy brilliant, and attended by a constant flow of good humour.' But, though 'fitted to shine in courts,' being visited by sickness in her twenty-third year, she upon recovery, resolved to prefer devotion and utility, to gaiety and thoughtlessness; and her conduct through life, afterwards proved, that her faith was not fruitless of good works. Her private charities were indeed numberless, and great part of them unknown. To some ministers, whose congregations were

<sup>\*</sup> Dr. William Maxwell died four months before the birth of this daughter; and his widow, afterwards the venerable Lady Alva, wishing to perpetuate the name of a husband so dear, called the fatherless child Wilhelmina.

Dr. Gibbons's Mem. of eminently pious Women. Vol. II. p. 264.

not affluent, she paid regular salaries; to others, occasional donations; and to many others, stated annuities. Besides the elegant chapel at Edinburgh, which cost about 6000l. and which bears her name, she built and endowed a church at Strathfillan, in Perthshire; and purchased chapels at Matlock in Derbyshire; at Carlisle, at Workington, and at Newton Burhill, in Devonshire; besides contributing along with Lady Henrietta Hope to the erection of Hope Chapel, at Bristol. This excellent lady died at Edinburgh, July 17th, 1786, leaving 5000l, to the Society in Scotland for propagating Christian knowledge; 5000l. for educating young men for the ministry in England; and most of the rest of her fortune, which was considerable, to other pious and charitable uses.'\* Such a remarkable similarity in the rank and situation of these two ladies,—their personal endownents, and mental accomplishments,-the manner in which a wise Providence had treated them,-and the means which sovereign grace had employed to save them, were so simultaneous, as seemed sufficient to draw them together as by reciprocal attraction, and blend their congenial souls in one.

'But, although in feeling, affection, and pursuits, they remained one, the harmony of sentiment was soon broken, and on certain subjects they ceased to see eye to eye. The Viscountess Glenorchy, for a considerable time, was an inti-

<sup>\*</sup> Encyclop, Perthen. Art. Maxwell.

mate friend of the Rev. John Wesley, one of his greatest admirers, and regularly attended the ministry of the preachers in connexion with him, at the Wesleyan chapel in Edinburgh. But on the republication of Mr. Hervey's letters,\* accompanied by a preface, written in the true spirit of a dogmatical and angry controvertist, a general suspicion was excited against what was called the unsoundness of Mr. Wesley's principles. It was then, that Lady G. along with some other persons of distinction, began to view Mr. Wesley as a teacher of heterodox opinions, and under that view withdrew from him their countenance. They went further, and a powerful and determined opposition was set up. And it certainly cannot now be denied, that if that system of doctrines which has in this country, it is presumed, proudly and exclusively arrogated to itself the imposing appellation of orthodoxy, be right; Mr. Wesley and his adherents have all along, even from the beginning, been decidedly in the wrong. If Calvin and Whitefield taught nothing, but the infallible truth as it is in Jesus; a host of most distinguished divines, as well as Wesley and Fletcher, have erred from that truth. But these are points on which the learned and pious still see cause to differ: there are, however, some favourable indications, that they are learning more and more, to avoid questions which gender strife, and to contend principally, for these essential doc-

<sup>\*</sup> See note, p. 42.

trines, in which all, who hold the head, cordially agree.\*

'On these controverted subjects, Lady Maxwell thought for herself; and all who know the character and strength of her thinking powers; the degree in which her mind was furnished with whatever might aid its natural energies, in its search after truth; the calm, the close, the dispassionate way in which she applied her mind to investigate any subject of importance; all such persons will not hesitate in allowing, that she was quite as competent to judge, and to decide, as any other of her rank; and will believe that she acted conscientiously, and from conviction, in the formation of her religious creed. And, not withstanding she had to subdue the almost invincible prejudices of education and country; she was led firmly to believe, that the inspired

<sup>\*</sup> The following remarks, by an eminent Scotch divine, are worthy of attention.

Is this thing which you call orthodoxy, a thing in which mankind are universally agreed, insomuch that it would seem to be entitled to the privilege of an axiom or first principle to be assumed without proof? Quite the reverse. There is nothing about which men have been, and still are, more divided. It has been accounted orthodox divinity in one age, which hath been branded as ridiculous fanaticism in the next. It is at this day deemed the perfection of orthodoxy in one country, which in an adjacent country is looked upon as damnable heresy. Nay, in the same country hath not every sect a standard of their own? Accordingly, when any person seriously uses the word, before we can understand his meaning, we must know to what communion he belongs. When that is known, we comprehend it perfectly. By the orthodox, he means always those who agree in opinion with him and his party, and by the heterodox those who differ from him."

volume teaches, in the unsophisticated sense of the terms, that "God is loving to every man," "and would have all men sayed;" that "the rightous may turn from his rightousness, and die in sin;" and that "the blood of Jesus Christ cleanseth from all sin." But, though she differed in sentiment with Lady Glenorchy, and some others of her early religious acquaintance, which at times occasioned painful exercises of mind, there was no interruption of religious friendship, nor the smallest diminution of Christian affection. Like the two champions of that day in the field of controversy, they went hand in hand, as far as they could; and when they could go no farther, without a dereliction of principle, they kindly agreed to differ. In fact, Lady Maxwell occupied such a respectable situation, both for sense and piety, that her eloquence and influence were often highly serviceable in defending the doctrines of Mr. Wesley and his ministers; and also in removing much bitter prejudice from the minds of those persons, who, either had not, or would not have, any other means of learning the truth. With respect to Lady Glenorchy, such was the estimate in which she held Lady Maxwell, that at her death we find her appointing Lady M-- her sole executrix, and the principal manager of her chapels, both in England and Scotland. This appointment, as will be seen, devolved on her Ladyship much painful solicitude; but it also led her into

an extensive field of usefulness, and furnished her with many sources of satisfaction and joy. Her call to this work she steadfastly believed was the call of God: and, though she often deplored the small success which attended some of these religious institutions, with a scrupulous conscientiousness, she carried into effect every tittle of Lady Glenorchy's will. There is, however, reason to believe, that the anxiety to which she was hereby subjected, and the additional labour which it imposed upon her, had, in her latter days, an unfavourable effect on her declining health, and in all probability tended to accelerate her death.'

Another of Lady Maxwell's most intimate friends and correspondents, was, Lady Henrietta Hope, third daughter of John, Earl of Hopetown. This excellent lady was remarkably formed for eminence. Her understanding was clear and strong, and her judgment sound. By reading, conversation, deep thought, and observation, she greatly improved her intellectual powers; and in early life afforded pleasing promise, should she survive to mature years, of being useful and ornamental to society. The expectations so fondly entertained by her relatives and friends were not disappointed. She manifested the "nicest moral sense;" possessed a heart formed for friendship: had a keen sensibility of human pain, with an unceasing desire to relieve, or at least alleviate, in every possible way the varied distresses of her fellow-creatures. Such an amiable and benevolent disposition secured for her the warm attachment of all around where she resided. She was indeed beloved by all who had the happiness of her acquaintance. This affection, from superiors and inferiors, is a circumstance always honourable, and rendered peculiarly so in some situations.

"Yet, though favoured with a mind thus enriched with every virtue of the moral character, united to the most lovely dispositions and engaging manners, it was not till her twenty-fifth year that Lady Henrietta Hope began to inquire about the great realities of eternity. At that time, an impression concerning the one thing needful was made upon her mind, which never after was effaced. Her own words upon this subject, at that memorable period, are, 'O to grace how great a debtor! Called at first out of nothing; and after twenty-five years obstinacy and rebellion, awakened from a state of sin, misery and death, and brought to the light of the glorious gospel, to the knowledge of Jesus Christ revealed therein, and (though by slow degrees, through various mazes, manifold tempations, and sundry trials, may I not, in all humility, say) to good hopes through grace. How shall I praise the riches of that grace which has abounded towards me."

"Being thus brought from darkness to light, and her mind relieved from anxiety, respecting her own state, the language of her heart was that of the royal psalmist: 'What shall I render unto the Lord?' Believing it her duty, and viewing it as her privilege, she made an entire dedication of herself, with all she had, or ever should stand possessed of, to that great and gracious Being, who had dealt so bountifully with her. Nor did she ever breathe a wish to recall the solemn deed; no, the residue of her life, by its uniform tenor, proved the sacrifice not only sincere, but universal, in so far as her situation would permit."\*

The particular circumstances, which, under God, led to this important change in Lady Hope, have not been noticed by her biographer; but the nature of the correspondence between her and Lady Maxwell, renders it highly probable, that Lady M-was the honoured instrument employed by the Great Head of the Church, in bringing Lady Hope to a knowledge of God her Saviour. The former invariably addresses the latter as her "Dear Daughter," and frequently subscribeth herself, "Your affectionate Parent in the Gospel." Between these illustrious individuals there existed no jar of sentiment; but possessing a oneness of soul, a congeniality of feeling, they entered cordially into each others views, and greatly assisted each other in their benevolent purposes. Lady Maxwell was, perhaps, more formed for action, than her pious companion; she therefore had the

<sup>\*</sup> Gibbon's, Mem. Vol. II. p. 260.

principal management of their varied charities; but Lady Hope, whose humility, "almost to excess," kept her much from public view, was, as it respects advice and pecuniary aid, one of her most steady and powerful auxiliaries. Lady Hope evidently considered Lady Maxwell as her spiritual adviser, and therefore laid open to her, with the most unreserved freedom, the diversified exercises of her mind: and in the replies of the latter, there will be observed a solicitude, a tenderness, and affection, truly maternal and Christian. So intimate and endeared was this friendship, that for several years few days were permitted to elapse, without some interchange of expressions of mutual esteem.\*

Such were two of the illustrious companions of Lady Maxwell; but she had learned also to condescend to persons of low estate. She had in Edinburgh other intimate religious friends, with whom she used statedly to commune on the deep things of God; and these, though eminently pious, were principally selected from the humble walks in life. Her correspondents also became numerous; a few of these will be noticed afterwards. But the manner in which her Ladyship spent her time may be here detailed, as tending greatly to illustrate many of her allusions. 'She had always, especially after the death of Lady Glenorchy, much business on her hands, and had as much writing as might have employed a

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<sup>\*</sup> For particulars respecting the death of these two eminent and pious ladies, see Vol. II. p. 74.

private secretary: but as she rose early, applied herself closely, and did every thing by rule, she lived and did much in a very short time, and was able to despatch the whole with her own hand. During the former part of her life, she rose at four o'clock, certainly a very unfashionable hour, and attended preaching in the Wesleyan chapel at five, (morning preaching being usual at that time,) but at a later period she did not rise quite so early. The time between rising and breakfast, was spent in devotional exercises. She breakfasted in her earlier days at seven, afterwards, at eight o'clock; after which, she discharged the duties of the head of a family, in the character of a priest in her own house. From eleven till twelve was spent in intercession with God, for her friends, the church, and the world; and the intervening time was devoted to reading, writing, exercise, and the performance of acts of benevolence to such as might require it. She generally retired to her closet before dinner, and again as soon after dinner as was at all convenient. The evenings, when she was alone, were spent in reading, chiefly divinity; and after an early supper, she again committed her family into the kind keeping of that Great Shepherd. who never sleeps; and then, having spent some time in praising the God of all her known and unknown mercies, she retired to rest, in full assurance of eternal salvation, should she never see the light of another day. The history of one day of her domestic life, may be considered as a fair specimen of every day, excepting the sabbath, and her more special acts of devotion on every returning Friday. This day was conscientiously set apart for the exercise of abstinence, as she could bear it; for the duties of impartial examination, humiliation, and renewed dedication of herself to God: and in the latter part of her life, it was on this day she took a retrospect of the week; in order to record the exercises of her mind, and to enumerate the blessings she had received during that period. Generally, while thus engaged, she had "times of refreshing from the presence of the Lord," which made any interruption, except from evident calls to other necessary duty, irksome and unpleasant. In this manner for the space of nearly fifty years:

"Her virtues walked their [daily] round,
Nor made a pause, nor left a void;
And sure the Eternal Master found,
His [various] talents well employed."

As she walked with God in her own dwelling, so her heart loved the very gates of Zion; and she showed this love by attending the house of the Lord, to the latest period of her life, whenever health would permit. She regularly attended the morning and evening sermon in the Wesleyan Chapel on the Sabbath-day, until declining health limited her attendance to the morning in winter. She occasionally went to her parish church, (St. Cuthberts, or West Kirk,) and almost constantly on sacramental occasions.

On the Monday evenings, she was present at the public prayer-meeting in the chapel, and afterwards attended at the band-meeting, at which she always spoke with great freedom, whether the individuals present were many or few, poor or . rich; and she always made it a point to speak at every love-feast which she attended. When nothing extraordinary prevented, the preachers in Edinburgh visited her Ladyship on the Thursday in every week, on which occasion she met in class along with the preachers, and such other religious persons as were frequently present on those days; for the two-fold purpose of enjoying the privilege of meeting in class, and of sharing the company and conversation of her Ladyship. These were very solemn occasions. It was here, in a very peculiar manner, that the clearness and extent of her views of Divine things appeared, and the lustre of the Christian graces shone. Here was perceived the depth of her humility, the strength of her faith, the vigour of her hope, the fervour of her love, and the ardour of her zeal. Here it appeared, how dead she was to the world, how far she was saved from self, and how entirely she was losing herself in the will of God: there was no appearance of ecstatic rapture, but a deep serenity of mind, constancy of peace, and an inexpressible fulness of love. The Rev. Duncan M'Allum, who had known her Ladyship nearly thirty years, when referring to those occasions, observes, "The place was wont to be filled with the presence of God, and we

breathed a heavenly atmosphere. Our hearts burned within us, as she talked to us. I remember not in my long pilgrimage to have enjoyed equal pleasure, in the conversation of any Christian as in hers; and I should look backward with regret, if I could not look forward with hope.\*

'Immediately after the meeting, she gave to the preachers, to pay into the hands of the respective treasurers, her usual contributions for the poor, and the support of the gospel; and then proceeded to inquire after the success attending their labours; the state of religion in each place in the circuit; how the classes in general were attended: and whether the work of God was prosperous in the connexion at large: and in these inquiries she seldom lost sight of the sick and poor of the flock. In company, and at table, she gave every subject of conversation a pious and profitable turn, that all present might be henefited. And as on these occasions, some young female relations were frequently present, for whose spiritual good she was deeply solicitous, she particularly suited the topic of conversation to their state and feelings; dwelling most frequently on the pleasantness of religion, and the doubtfulness of all piety which was not accompanied with a scriptural assurance of acceptance with God.'

From the time Lady Maxwell obtained justifying mercy, she deeply felt the necessity of full

<sup>\*</sup> Letter to the Editor

salvation from sin, while she clearly saw that such a salvation is a privilege graciously exhibited in the gospel of Christ: and as she believed that the meritorious fountain of the Saviour's blood was opened, as well for all uncleanness of heart and nature, as for guilt on the conscience;that Divine faithfulness and justice were equally pledged to cleanse the believer from all unrighteousness, as to forgive the penitent his sins; -that grace could reign until an end was made of iniquity, and the heart filled with the perfect love of God; so it will be found, that with an ardent, uniform, pursuit of soul, she followed after, that she might be saved as fully as a fallen creature, wearing a body of flesh and blood, and dwelling in a world of temptation, could be saved; that her body, and soul, and spirit might be wholly sanctified to God. And as her Christian course is pursued, guided by the clue of her own Diary and Correspondence, it will be seen that she attained to a constant assurance of sanctafying grace. After this happy period, it will appear that her strains of praise rose gradually in the scale, to notes more exalted and more divine, until her triumphant spirit took its flight, to unite with the choirs above, in singing praises to Him, who had loved her, and washed her from her sins in his blood. There were, indeed, in her experience, moments of mental depression, but not of unbelief; there was a deep consciousness of short-coming, but no condemnation on account of backsliding. Her religion had its the blade shooting into stalk, then the ear, and the ear gradually receiving the golden colouring of maturity and ripeness: her inward experience had its changes, but these changes were only those of the glorious rising morn, which shineth brighter and brighter to the perfect day.'

## 1768.

Advantages of Auto-Biography—Lady M—'s Diary.

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AFTER the preceding observations, Lady Maxwell shall be chiefly her own biographer. As none but God and herself could know the varied exercises of her mind and heart; so no pen but her own could have ever described them. Others might tell of what she said, and of what she did; but she will relate what she thought and what she felt: what were the causes of her sorrows, and from whence arose her joys. She will unfold the motives which gave life and energy to her actions, and describe the might by which she was enabled to perform them. She will tell of her hopes and fears, her inward conflicts and spiritual conquests; and give many an important lesson to those, who are seeking for "glory, immortality, and eternal life."

April 25. All the last week the Lord has been exceedingly gracious to me, giving me peace in believing, and at times joy. O the de-

lightful moments I have experienced. I have found Jesus a most satisfying portion; but have been humbled before God, from a deep conviction of my want of conformity to him. I am ready to think none ever experienced so much of his goodness, who did not feel more of the transforming influence of grace. I am earnestly desirous to have my heart adorned with every fruit of the Holy Spirit; and my life with every virtue of the Christian character, that God may be glorified in me. I now see in a different manner than what I formerly did, that all the mercies I enjoy, from a cup of cold water to the salvation of my soul, have been purchased by the Redeemer. This endears him to me. He is my all in all.

July 14. The Lord is still merciful, and though often provoked, has not yet forsaken me. I still, through mercy, hold fast my confidence, though not at all times alike strong. I have generally a persuasion that I shall overcome. The Lord has given me precious promises on which he has caused me to hope; and I daily look for their accomplishment. With the apostle I am enabled in some measure to forget, "those things which are behind, and reach forth to those things which are before:" and at times am so animated with the hopes of complete victory, that nothing seems to intimidate: but there are also seasons when, through the power of corruption, the strength of temptation, and a sense of a thousand evils which still cleave to me, I am weighed

down, and am ready to sink. But he who is rich in mercy knows what I am able to bear, and proportions my sufferings to my strength. At present I perceive no object worthy my pursuit, but the will of God; that is indeed precious. I earnestly desire to know it, and to walk in it; but for want of power, and at times of inclination, I suffer keen anguish. Lord God, perfect what thou hast begun.

September 16. My soul is restlessly pursuing God with a deep sense of the emptiness of all created good: without much sensible enjoyment, but with great desire and expectation. And through mercy, my anchor is fixed, and Jesus in some small measure is, my "wisdom, righteousness, sanctification, and redemption."

--- Sunday 19. To-day the Lord humbled me by a sight and sense of my natural wretchedness; I was almost a terror to myself. At night my distress increased, and my soul was in an agony. I seemed stript of all. I had no doubt of my adoption, yet the conflict was great; Satan raged mightily, but the Lord sustained me. When I thought of yielding, a secret voice seemed to encourage me to fight manfully. I was convinced that the Lord would not suffer me to be tried above what I was able to bear, and I happily found it so. Jesus drew nigh and strengthened me, but rather with sustaining than with comforting grace. He rebuked Satan, and in some measure I hope I came off victorious; yet in every situation I see danger. When most alive

to God, I am most sensible of the hinderances I meet with from others, and am prone to grow fretful and impatient:—again, when I obtain victory over my enemies, then I feel a tendency to spiritual pride, which terrifies me. But must I slacken my pursuit of Divine things because of this? No, I endeavour to fly to the blood of sprinkling, and cry to Jesus.

October 8. For some days the Lord has been teaching me that in nothing am I to seek happiness but in himself:—to use other things, but to enjoy him. It is a difficult lesson. Without much grace and constant watchfulness, how natural is it to sink, at least in a measure, into the creature. O how much has the Lord to do in me! May I prove his utmost power to save. I am at a loss how to tell of his goodness; it is so great, nothing exceeds it but my unfaithfulness. The pains he is taking to make me meet for an inheritance among the saints in light, is astonishing. I sensibly find him giving me all the comfort I can bear. When low and depressed, he raises me up; and when in danger of spiritual pride, he sends something which proves a proper ballast. He truly does all things well. What cause have I to praise him for all that is past, and to trust him for all that is to come.

Nov. 23. Was much hindered in prayer this morning by wandering thoughts. This is a besetting evil of mine; but in family prayer, my mind was more composed. I often feel more freedom from wanderings when praying with

others than when alone. Promised myself much profit, from visiting a Christian friend who is confined by sickness, especially as at first I found it a cross. When with her, I experienced such an insatiable desire after God; such an aching void within; such a keen conviction of the emptiness of all created good, as more and more convinced me, I shall never enjoy that fulness my soul demands but in God.

"Come, O my God, thyself reveal, Fill all this mighty void; Thou only canst my spirit fill, Come, O my God, my God!"

In prayer, I felt a power and sweetness which fully compensated me for taking up the cross. In the evening, I enjoyed a tranquillity of mind, a sweet repose in the blood and bosom of Jesus. I wished much to profit others and myself with pious conversation, but they seemed determined to trifle. Through grace, I did not catch their spirit, though this is not always the case. When they left me, after some time spent in ministering to the sick, I went to prayer, and felt what I am not able to express; such a sinking into God as I hope one day constantly to enjoy. All around me seemed God:—eternity was at hand. I tasted the good word of God, and felt the powers of the world to come.

December 26. My joy was not so great today as usual. It was a calm peace, my mind was stayed on God. But towards evening, being

with those who were not deeply serious, a degree of trifling and lightness of spirit hurt me, and disturbed that frame I should wish always to enjoy; I mean, that state of mind arising from a deep consciousness of the presence of God. My heart was taking an undue complacency in the creature, and this seldom fails to injure. When I retired, the Lord was exceedingly gracious, but this only served to give a pungency to my distress. Shall I never be able to give God my whole heart? At times, I think I do; but being deceitful, it again insensibly departs from him. At other times, I see my danger, am on my guard, and overcome. I feel the frowns of the world not near so dangerous as its smiles. How narrow the path that God marks out for those who would truly walk with him; but though strait, it is safe and sweet in proportion. It is only when I step out of it, that I feel distress.

— 31. Upon a review of the great goodness of God to me in the course of this year, I feel gratitude and love spring up even in my hard heart. O how unspeakably gracious has been the Father of mercies. I attempted to spend the evening and night in meditation, prayer, and thanksgiving, both in public and private, and found it comfortable and strengthening. O when shall every thought be brought into captivity.

## 1769.

Lady M-'s Diary continued.

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January 1, Sunday. I was very early and late engaged with God to-day, but could not obtain that heavenly gale I wished. The want of food and sleep had in some measure stupified my mind, but in the morning, a sermon from "Trust ve in the Lord for ever," comforted and strengthened me; and in the afternoon another from "All are your's, and ye are Christ's, and Christ is God's," excited in my heart gratitude and love to Him, who had done so much for me. In the evening while at prayer, I felt desirous of devoting myself wholly to God, and attempted to renew the dedication of all my powers to Him. Oh! that it may be more effectual than ever, and that through grace I may be enabled this year to adorn the gospel of God my Saviour in all things.

—— 16. My mind was dull this morning, but the Lord soon after quickened me; drew near and surrounded me with his presence; shone upon my soul, and in his light I clearly saw my own state, and spiritual objects in general. May the Lord make me faithful to the light he imparts; I have much for which to answer. He clearly marks out the narrow path in which he would have me to walk; shows me the most excellent way, but hitherto I have been exceedingly perverse. O Lord, let the time past suffice, and do thou magnify thy mercy above all thy name, in continuing to bear with me, until I can all things do. My soul felt earnestly desirous this day to glorify God; to embrace every opportunity for doing good which might offer, and he graciously afforded me several, which I endeavoured to improve. The issue I leave with Him. I find it hardly possible to retain the Spirit of God, to preserve a clear sense of his pardoning love alive in my soul, without being constantly employed in what has a tendency to glorify him, and to profit my fellow-creatures. We may retain a fallacious hope that we enjoy the remission of sins, but our souls will not be alive to God; at least, this accords with my experience. In proportion as I grow remiss in attempting to act for God or my neighbour, my spiritual senses flatten, my perception of invisible things becomes dim; -on the other hand, I seldom, if ever, embrace any opportunity of doing good, but it brings into my soul an additional degree of strength and comfort. But, alas! how dull have I been in learning this important lesson, and how reluctant am I often to reduce it to practice. Sometimes overcome by a false modesty; at others, a degree of langour,

which overspreads my soul, and renders me inactive. Against this last evil, I find constant watchfulness necessary,

February 12. Since my last date (Jan. 22,) grief has obstructed my writing, and I should scarcely now resume my pen, but that I find a record of my experience highly profitable. I have felt, and do still feel much, on account of the death of a dear friend. A sword has pierced through my soul in this dispensation; and yet I have felt such an acquiescence in the will of God as I cannot easily express. I have great cause to adore his condescension for the solace I enjoy, from a conviction that my departed friend is happy,-unutterably happy. Through abounding mercy, for some time past, I have been on the stretch for God. Eternity has appeared very near. I feel in a good measure disunited from created things:-my spirit pants for everlasting rest, and struggles into God: my confidence in his pardoning mercy grows stronger, and my love to him is on the increase, with a stronger desire than ever to go hence, and to be with Christ, which is far better. Words cannot express the ardent desire which I feel to be entirely devoted to God: to walk with Him as Enoch; to cleave to Him with Caleb's spirit; and I trust to see the happy day. Yet while I thus write, I am the subject of keen distress, on account of my latent depravity; my unprofitableness, unfaithfulness, and ingratitude in the midst of such amazing goodness. Lord, help: Lord, forgive.

March 14. For some time I have been confined with sickness. How gracious is that God I so feebly serve: he prepared me for this trial by causing his consolations to abound in my soul. In the former stages of this indisposition, my peace flowed as a river, and death was not only deprived of his sting, but even seemed to wear a pleasing form. As the disease gained ground, I was not so lively; distress of body seldom fails to depress my spirits. After suffering awhile, the Lord has graciously raised me up again; may it be to glorify him. To-day, he has blessed me with fervent desires after a higher enjoyment of the Divine presence, and has given me an animating view of the land that is afar off. O! my God, hear the cries of one on whom thou hast had mercy, and prepare my heart to receive whatever Christ has purchased for me: allow me not to rest short of it:-put thou a thorn in every enjoyment, a worm in every gourd, that would either prevent my being wholly thine, or in any measure retard my progress in the Divine life.

May 6. Found this morning my soul sweetly conscious of her union with Jesus, and seemed in prayer and meditation to be sinking into him. Was tried in a tender point this forenoon, but found, through grace, power to give up my own will. I looked to the Lord, and felt, that if his will took place, however contrary to my own, I should be perfectly satisfied. Being in company to-day with some persons who were not

serious, I was in danger of sinking into lightness of spirit; and though God heard my prayer, and enabled me in a measure to confess him, I was not so collected and deeply serious as I wished. What a privilege to be with those who are truly alive to God. How dangerous the spirit of the world: though seemingly innocent, yet, alas, how it unbends the mind, and prevents the full stretch of the heart after God. How shall I praise thee, O my Lord, that I am not obliged to dwell with such triflers. Great are my privileges: may I gratefully enjoy, and diligently improve them to thy glory.\*

— 28. Felt languid this morning, partly owing to the body, which often weighs me down. Each day witnesseth my ardent desires to live more to God than ever; but alas! every returning night brings the painful conviction of a practice which bears comparatively but a small proportion to these desires. O when shall my life and conversation testify that I dwell in God, and God in me. Lord, fulfil thy promises. Felt desirous of doing something for God to-day, but had not the opportunities which I expected. Since I came hither, I have made many attempts, but as yet have seen little fruit; yet so gracious is my Lord, that upon my doing what he convinces me is my duty, he affords me

<sup>\*</sup> On the 8th of this month, Lady Maxwell left Edinburgh to visit some relatives at a distance, and did not return until July following.

comfort, for the most part independent of success. O for a heart burning with love to his name; with zeal for his glory; and a power each moment to do and suffer his will. This is my highest ambition; were ten thousand worlds put in competition, how would I spurn them from me. At times this week, I felt strong touches of the love of God and Christ: happy presages, I hope, of the flame to be one day enkindled in my soul, never to be extinguished, but to burn brighter and brighter, until it mingles with the full blaze of eternal day. If not deceived, I feel my desires stronger, and more abiding for the glory of God; for an entire devotedness of heart and life to him, and also more fervent wishes to bring others to the knowledge and love of the Saviour. This produces more power to act for God, and to confess him, than formerly; accompanied with a constant fear, lest I should see him dishonoured by others. Whenever I do see this, it pierces me to the quick; on the contrary, when I percieve him acknowledged, it gives me a heart-felt joy.

June 3. Was not remarkably alive to-day, but at night enjoyed sweet peace. In the course of the day, I found it a difficult task to reprove a person who had spoken amiss. A fear of giving offence often proves a snare. We should desire to please all, so far as we can consistently with their edification: but when this desire prevents our being faithful to them, it becomes a serious

evil; of which, alas! I am often guilty. Lord, pardon me.

\_\_\_\_12. Have been mostly confined by bodily affliction since last date, and during that time my exercises of mind have been various. At seasons, I was most earnestly desirous to be devoted to God, and enjoyed the strongest breathings for power to do and suffer his will, as my heaven: this while, Jesus was precious, and seemed nigh; but as I grew worse in body, my fears of death became painful. I also feared some severe and perhaps tedious illness was approaching, and felt not fully resigned. Christ, in my apprehension, drew near to strengthen me; and though by faith I saw him, and did not doubt of my interest in him, this did not overcome my fearfulness. This is an evil I have long groaned under; Lord, remove it, and give me that faith which

pain, and death defies, Most vigorous when the body dies."

In the time of sickness, I always appear to myself to lose ground: my natural spirits grow very flat, and I seem to sink from God. One reason for this may be, my complaints are chiefly of a nervous kind. This last illness has doubled my cries for entire resignation to the will of God: then all shall be alike welcome; but as yet I almost tremble at bodily distress, from what I have hitherto suffered. O my God, hear my prayer, disappoint my fears, and enable me

in every situation to say cordially, "Thy will be done."

--- 20. Possessed power to fix the eye of my soul upon Jesus, and enjoyed some recollection of mind, with an earnest desire for more, yet was frequently interrupted. Was convinced I had several times through the day spoken more words than were necessary. O for an entire victory over this unruly member. Wanderings also distress me: imagination, justly termed the fool of the house, is indeed an ungovernable faculty. How unprofitable the train of thought into which it often leads me! My soul longs to have every movement of my mind brought into subjection :- 21st. This has been a day of suffering. O that it may be for the further purification of my soul. The fiery darts of the wicked one have been shot at me with fury; yet, blessed be the Author of all my mercies, he does not suffer the fiercest of my foes to rob me of my confidence; though often, through anguish of soul, I do not derive that comfort from it which I otherwise might. The manner of Satan is, to darken, or at least to divert our eyes from the bright prospect; to fix them on the present pressure, which he fails not to make as heavy as Infinite Wisdom permits. To-day, he has sought to prevail by endeavouring to harass me with apprehensions of coming evil; and by suggesting that I should not be able to endure, so as to glorify God; that his promises would fail;

that he would leave me to the power of my enemies; and that I should dishonour him, discourage others, and fall into despair myself. But, when in the hottest of the battle, I looked up to the Lord, endeavoured to examine the ground of my fears, and they vanished into smoke. A secret persuasion filled my heart that the Saviour would fulfil his promises, and that what I now suffered was to prepare me for greater things than I had as yet seen. Indeed I have ever found that, " Pain is the parent, woe the womb of sound important good." A high veneration for the will of God, causes me in every circumstance to cry earnestly for power to say, "Thy will be done." This I would constantly prefer to a removal of trials, being fully assured my happiness does not depend on an exemption from distress; but in an unlimited resignation to Him, who is boundless love and infinite wisdom. He knows, as it respects measure, weight, and duration, what "best for each will prove." O my God, strengthen me, for I am weak as helpless infancy. Thou, who knowest my heart; thou, who caust not be deceived, even to thee, in the day of suffering, can I not appeal? The desires I have to be wholly devoted to thee, -the sweet morsels thou hast enabled me to refuse, that I might accomplish it more fully ;-the inviting enjoyments which lead even many of thy own children captive, and which surely of myself I could not have withstood, yet oftener than once have been refused for thee;—with what I have again and again suffered before I attained my present state, are all, I humbly trust, evidences of my sincerity. And after all, can it be that I shall fall short of the prize I have in view, entire devotion of heart and life to thee? Forbid it, O my God, and do "exceeding abundantly above all I can ask or think."

August 8. The Lord, who is continually loading me with his benefits, has twice this day remarkably interfered in my behalf. Surely he gives his angels charge concerning his people. Though I am poor and needy, he thinketh on me. In the evening, he preserved me from broken bones to which I was exposed by a fall. A few hours after, when walking home from the chapel, I witnessed a most melancholy scene, occasioned by the falling in of the North Bridge.\* I had passed over this bridge about four hours

<sup>\*</sup> The architect of this bridge was Mr. William Mylne, who agreed with the Town-council of Edinburgh to finish the work for 10,1401. and to uphold it for ten years. It was also to have been finished before Martinmas, 1769; but on the eighth of August that year, when the work was nearly completed, the vaults and side walls on the south fell down, and nine people were buried in the ruins, and many more hurt. This misfortune was occasioned by the foundation having been laid, not upon the solid earth, but upon the rubbish of the houses, which had long before been built on the north of the High-street, and which had been thrown out into the hollow to the northward. Besides this deficiency in the foundation, an immense load of earth, which had been laid over the vaults and arches, in order to raise the bridge to a proper level, had no doubt contributed to produce the catastrophe above mentioned.

before, and was within less than five minutes of passing over it again. When almost in a moment, the greatest noise I ever heard (except on a similar occasion, when I was as remarkably preserved) filled the air. It seemed as if the pillars of nature were giving way. Instantly the cry resounded,-" The bridge is fallen." Amazement and fear sat on every countenance, each one dreading his own loss. The Lord preserved me in some measure composed, and my views were clear. Oh how precious did I feel Christ to my soul, and eternity appeared to open to my view. The sensation of gratitude was so powerful, as almost to overcome me. The interposition of Providence was so conspicuous, and I felt so unworthy of it, that I was overwhelmed with astonishment. Gratitude and love to God my Saviour, who appeared nigh, flowed into my soul so as to render me almost unable to speak: indeed my thoughts were too big for utterance. On the first opportunity, I endeavoured to make a new surrender of that life so graciously preserved to him who was so well entitled to it. I had often done this before, but here was a fresh call. O my God, grant that this new obligation may produce greater devotion of heart and life to thee.

Sept. 7. Was not well in body, but the Lord made me joyful in his house of prayer. Mr. W—preached on 1st John, iii. 2, "Beloved now are we the sons of God," &c. He enlarged on the

privileges of God's children, and mentioned several outward marks by which we might examine whether we were his people. The Lord made me sweetly sensible of his work on my soul. I feel grateful, also, that by the witness in myself, he constantly assures me of my interest in his blood, without having recourse to these marks: yet these, at the same time, are corroborative evidences which cannot be overlooked without danger. Was soon after in company, and though with serious people, and conversing on serious subjects, my spirits were hurried. I am often sensible of intemperance both in speaking and thinking. Frequently, I suffer inconvenience from the latter when writing. Thought flows so plentifully into my mind, that I lose one half, before I can properly arrange the remainder; and from this cause sometimes do not write at all. The former also is a snare in conversation, causing me to speak much more, than, upon reflection, I perceive I ought to have done. What I want is a constant self-recollection: the eye of my soul ever fixed upon Christ. Lord, give me this blessing, and enable me to stand perfect and complete in thy whole will.

October 13. Since last date (Sept. 9,) I have been in continual motion, having travelled above five hundred miles in search of health to soul and body. I ardently longed for an increase of the Divine life, and hoped the journey would contribute towards it, as I enjoyed several opportunities of seeing and conversing with many happy

Christians, and had much to remark of the goodness of God to myself. One interposition in my favour I hope never to forget. At one particular place, he greatly revived my soul; uncommonly strengthened my faith in the promises, and opened my mouth to speak for him in a manner, that, knowing my natural shyness of temper, makes me astonished. But when he commands, power is given to obey. Yet, upon a retrospective view of this journey, I see much cause to blush and be ashamed. I feel as much contrition of heart on account of sin, and the total depravity of my nature, as ever I felt in my life. O my God, "wash my foul heart and make it clean."

knowledge of myself than formerly. With the prophet of old, I have been led from one chamber of imagery to another, and made to mourn for the secret abominations therein discovered. Had there not been joined to this painful discovery, a deep sense of the mercy of God in Christ, my spirit would have failed before him. But while he sits as a refiner's fire upon my soul, he supports me by the consolations of his Spirit. In spite of my inward distress, this last week has been a most comfortable one. The word in public proved very strengthening; the work in my own soul sweetly according with it, while the Spirit of God clearly witnessed to both. I also enjoyed, especially in the Methodist chapel under sermons on Tuesday and Thursday night,

an inexplicable consciousness of my union with Jesus, a oneness with him, that is better felt than expressed.

December 9. Found more power to-day in reproving sin than usual. I find it almost the hardest task I have, fearing lest people should imagine I do it from a self-righteous principle; but this, unless my heart deceive me, is certainly not the motive by which I am actuated. Nothing could make me do it, but the strongest conviction of duty, and an ardent desire to do the whole will of God. There is, I acknowledge, another motive which helps to determine me;a desire to be free from distress, and to enjoy comfort. The latter, I seldom fail to obtain when I obey; the former I am sure to feel if I refuse. Yet I am positive, the glory of God is with me the most powerful stimulative to duty; and has ever been so, since he gave his Spirit, to witness with my spirit, that I belong to him: but of late this has sensibly increased.

— 29. Have endeavoured to do the will of God to-day, but have not had so much comfort in it as usual. Yet I desire to persist, and through grace to press vigorously on, in spite of all opposition; that I may at last obtain the glorious prize of uninterrupted communion with God here, and eternal glory hereafter. Often does he own my labours, by comforting, supporting, and animating my soul, and by filling me with an insatiable desire for power to be entirely devoted to him. The road to this I know is, by en-

deavouring to be faithful to the light already imparted; by believing constantly on Christ with a lively faith; a faith always working by love and purifying the heart. Faith, genuine faith, is of a very active nature, leading its possessors continually to desire to be employed for the glory of God, and the good of mankind; and, therefore, they endeavour to embrace every opportunity for either which may offer; nay, they will even seek for opportunities. O how does my heart pant to feel more of the transforming power of grace.

- 31. This being the last day of the year, I endeavoured to spend some special time with God at night, and had the comfort to find, upon examination, I had, upon the whole, made some small progress in his ways; especially, in zeal for his glory; in power to act for him; in desires after entire devotion, and also in faith and love. O how numberless have his mercies been to me in the course of the last twelve months: how graciously and tenderly, and also bountifully, has he dealt with me. In some of his dispensations towards me, his mercy has been so great, his love so astonishing, as no language can adequately describe. While meditating upon them, I have often been "lost in wonder, love and praise." O! my God, what am I that thou shouldest deal thus with me? What shall I render unto thee?

<sup>&</sup>quot;Take my body, spirit, soul, Only thou possess the whole."

Maintain what thou has wrought in me, and still keep me through faith, until thou hast fulfilled in me all the good pleasure of thy goodness.

## 1770.

Lady M— establishes a School in Edinburgh retires to Saughton-Hall—has the Gospel preached in her House—Diary continued.

IT was on the second of July in this year, that Lady Maxwell established a School in Edinburgh, for the purpose of affording education and Christian instruction to poor children. The necessity of impressing the minds of the rising generation with scriptural truth, was not, at the period alluded to, so deeply and extensively felt as at present. But her Ladyship was fully alive to its vast importance, and her benevolence was not to be confined within the limits of common and every day charities. As her heart devised liberal things, so she was studious to find out new methods of usefulness, and her exertions could only be bounded by her abilities.

This school was ever after one of the objects of her pious solicitude. Its sole management and superintendence remained with herself; but as the benefits flowing from it were seen and acknowledged, others came forward with pecuniary aid. Her Ladyship was particularly careful to admit none as masters, but men of undoubted piety; frequently examined the children with regard to their improvement in knowledge and seriousness; and in a great number of cases, she was favoured with pleasing indications, that a truly religious concern had been excited in their youthful minds. She has also recorded several instances of permanent good; -of persons who afforded in mature life, decided evidence of established piety; and who gratefully acknowledged that their first religious impressions were received at this School. A few, after they had been absent from their native country a number of years, returned to offer their kind benefactress their tribute of thanks. But all the good that has been, and which yet may be done by this institution, will not be fully known until the grave gives up her dead. Each child, unless dismissed on account of improper conduct, went through a regular course of instruction for three years; and at the expiration of that period, a bible was presented, to be their guide and companion through life. At the time of Lady Maxwell's death, eight hundred children had enjoyed all the benefits of this very laudable charity: and it is still in active operation; her Ladyship having by her will made provision for its existence, so long as time shall last. May its energies never be diminished.

But in her endeavours to "save souls from death," she did not confine herself to the rising generation. Other barren fields, needing cultivation, soon presented themselves; and she entered upon the work with a pleasing alacrity. Having suffered much, for some time, from bodily indisposition, and hoping that a residence in the country might be beneficial to her health, she removed for a short period to Saughton-Hall, a venerable mansion at a small distance from Edinburgh. On witnessing among the villagers, a prevailing carelessness with regard to religion, she became deeply interested for their spiritual welfare. That she might convey to them religious instruction, and if possible awaken them from their dangerous slumbers, she opened her house; in person invited them to attend, and engaged different ministers to preach unto them the unsearchable riches of Christ. Many gladly flocked to hear, and evidence was afforded that these labours of love were succeeded by the Divine blessing. This, however, to some appeared irregular, and opposition was excited. "Let all things be done decently, and in order," is certainly a Divine injunction; and there are some individuals, who appear to think, that to attempt to promote religion, or even to make any allusion to it, except under some consecrated dome, is a violation of this precept. Happily for some of those villagers, Lady M—thought differently, braved the opposition, persevered in her benevolent efforts, and had to rejoice in the work of her hands. To this practice, she steadily adhered through life, whenever she was called to reside in the country. Were the rich and noble of our land to follow her Ladyship's example, and give their influence and energies to the support and extension of godliness; many an ignorant population would enjoy the means of more efficient instruction, and many a poor wanderer would be led into the way of peace. Frequent allusions to these interesting particulars will occur in the course of the Diary.

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January 1. This day should have been given especially to the Lord, being the first of the year; but he who cannot err, saw meet to confine me to bed with pain and sickness. I could hardly fix my mind on any subject for five minutes together; perhaps a chastisement for former evils, and surely deserved. I see more and more the propriety, or rather necessity of making religion our chief business, while in the enjoyment of health. How soon does disease disorder, at least partially, the faculties of the mind; thereby rendering us unable to draw at times even any rational conclusion, with regard to the state of our souls:

"Live, while you live, the sacred penman cries, And give to God each moment as it flies."

How reasonable; Lord enable me so to do.

--- 4. Had this evening the benefit of some hours conversation with a sensible clergyman; in the whole course of which I think a catholic and moderate spirit prevailed. Would we be preserved from bigotry, how necessary is it to accustom ourselves to think and speak on every subject, especially on religion, with a liberal and generous freedom. Contending earnestly for fundamentals, while we cheerfully allow others to differ from us in doubtful opinions, and this without a diminution of love to them. Unquestionably we shall enjoy the greatest union of spirit with those whose sentiments are in all things similar to our own; but we are also bound to love those who differ from us, as members of the same body, as living branches of the same vine.

O my God, let this heavenly temper prevail in me; deliver me entirely from narrowness of spirit, from contracted views, and enable me with a pure heart fervently to love all that love the Lord Jesus in truth. I cannot help being entirely of the opinion expressed by an author I lately read; that "no damnable error can dwell in a soul united by a living faith to Christ;" but, at the same time, I believe the hay and stubble of many foolish opinions, built on that good foundation, will be burnt in the day of the Lord,

while the soul that had imbibed them will be saved.

February 9. This has been a day of much peace, both alone and when in company. My views were clear, my faith strong, and Jesus nigh; and on a close examination as to the state of my soul, in the view of the approaching sacrament, I clearly perceived that a great change had passed upon me, which in the word of God, is sometimes termed "a being born again," sometimes "a passing from death unto life," and again "being translated from the kingdom of Satan into the kingdom of God's dear Son." My reasons for thus judging are, First, I found I had been convinced of sin, and brought into a state of bondage and fear. Secondly, I had been convinced of righteousness, whereby I had recieved power to believed on Christ, and found the Spirit of God witnessing with my spirit that I was his child: and as a corroborating proof that my faith was genuine, I found, that it wrought by love to God and man, and led me to purify my heart. Thirdly, I felt a continual hungering and thirsting after rightousness; ardent, and habitual desires to be wholly devoted to God, together with a deep sense of the depravity of my own nature.

——13. Heard a profitable exhortation, and my heart seemed open to instruction and reproof. I stand amazed when I perceive how small a proportion my progress bears to my great

privileges. Lord, quicken my tardy pace. Wherefore is it I move so slowly? If not deceived, I am in a measure disunited from created things, and my desires are boundless and insatiable for spiritual blessings. Lord, search me, and see if there is yet undiscovered any way of wickedness in me, which, like the worm in Jonah's gourd. preys upon my spiritual constitution, and keeps me thus lean. I was grieved to feel a proneness to-day to be displeased with others. Lord Jesus, thou art "manifested to destroy the works of the devil." O then, "Enter my soul, and work within, and kill, and make alive." Destroy every evil temper, unholy passion, and unruly appetite; save me from wandering thoughts, and idle words, with every foolish and hurtful desire. Let the leaven of thy grace spread, until the whole be leavened; then shall I be enabled to adorn thy gospel.

——28. Found myself much hurried, with a variety of persons and things, and had little comfort in secret duties, with but small power to glorify God in any way, or to resist my enemies. I have felt greatly defective for some days in love to God, in power and composure when engaged in prayer: and also a proneness to impatience, self-will, and bitterness of spirit. O my God, I am oppressed; undertake for me: I ardently desire entire devotion to Thee, but all my efforts towards it are unavailing. I seem to row against both wind and tide. O Jesus, of old thou didst command the winds and waves,

and they obeyed thee; do thou speak the tempest of my soul into a calm: "Lay the rough paths of peevish nature even," and again "open in my breast a little heaven." In the afternoon, He who is rich in mercy, in some measure helped me, and in the evening, I felt animated and comforted by conversing with a fellow-traveller, whose sentiments concerning the things both of time and eternity, are very similar to my own: yet nothing can satisfy but the destruction of every thing in me that is contrary to the will of God. Without holiness there cannot be happiness. Lord, hear my prayer; dry up this corrupt fountain, and unite me wholly to thyself, that I may glorify Thee.

April 1. At seven, heard a lecture from John i. 18; under which the eye of my faith was clear as the shining of the sun at noon day: Josus seemed to stand in the midst, and I knew him as the Son of God, and as my Saviour. Amazing mystery of redeeming love! But, Lord, let me sink deeper and deeper every day in the experimental knowledge of it. O let me sink into all the depths of humble love, and also rise to all the heights of Christian confidence: thus, Lord, though a worm, I shall bring glory to thee; without (strange notion of some) derogating from thy priestly office. O the various devices whereby Satan deceives the children of men; not only the wicked into final destruction, but, alas, the children of God, whereby they suffer much loss, and fall far short of that degree of glory they might have brought him here, and of consequence have enjoyed themselves hereafter; many of them escaping only as with the skin of their teeth. Lord, prevent me, else it will be my own case.

- 25. This evening I ardently desired to go to the house of God; and, upon getting there, for a while enjoyed much comfort; but it was soon interrupted by bodily indisposition. I grieved to find I was so easily incapacitated to serve God; and, upon coming home, was induced to retire hastily to rest; not, however, without afterwards questioning the propriety of my conduct in so doing. I have never yet been able to determine, to my own satisfaction, the boundary of Christian duty in this particular; how far duty and privilege should lead me to resist occasional and slight indisposition, and persist in attempting to go on as if in health. I know I have frequently felt uneasy in my mind upon yielding too readily; and on the other hand, have felt comfort and obtained relief, when I have resisted painful feeling. I also know that human nature in general is inclined to self-indulgence; and, therefore, if we err, it is safest to err on the other side.
- —— 27. Felt hurt to-day through unwatchfulness in conversation, though with the godly. I sometimes suffer more when with these, than when with worldly people: with the latter, we are always on our guard; with the former, suspecting no danger, we loosen the reins of watch-

fulness, and then the enemy, ever waiting, easily gains an advantage. I also felt a degree of condemnation, on account of not doing more for others. I feel almost constantly a painful sense of my short comings. Blessed be God, I know we are justified by faith in Christ; but then I know also it is my privilege to be wholly devoted to God, to be employed every moment of my time either for, or with him; and that in proportion to the progress I make in the Divine life here, the degrees of conformity I gain to his image, so shall the degree of glory be, which I shall enjoy with him hereafter! What a stimulative should this prove. It is a poor starving religion, if it deserves the name at all, that would make us wish only to escape hell, and just to enter heaven.

May 7. I feel impatient with myself, I am so unlike Jesus, and make so little progress in conformity to him, though surrounded with precious means. Lord, lay too thy hand, that only can bring salvation; and, O, let me enter into a fuller rest, sink into Christ, dwell in his wounds, be held in his heart, and lean on his bosom. O deliver me in heart and affection entirely from this scene of folly and sin: enable me to maintain a holy indifference to its smiles and frowns. I feel a painful regret that I have done little for God to-day. O deliver me from inactivity.

—— 15. Endeavoured to spend some hours in the public worship of God, in what is termed by some a watch-night. How reasonable is it,

or rather what a privilege, sometimes to lengthen out our devotions; how much for the Christian's comfort and profit. How much time does the worlding spend to amass things that perish even in the using? How many hours will the drunkard give to his cups, the pleasure-taker to his amusements?—and shall not the Christian, whose object is so much more glorious, be allowed at times also to exceed the usual limits prescribed for worshipping God? "Who shall prescribe a law to those that love?"

July 2. Many opportunities occurred to-day for the benefit of others, which I attempted to use. O God, withhold not thy blessing. Do thou remarkably bestow it upon the school opened in thy Name: may many souls be brought to a knowledge of thyself in it. O God, we dedicate it unto thee; bless it, and it shall be blessed.

— 6. Enjoyed more life and composure of spirit in morning devotion. At ten, went to the house of God, where I was both disappointed and grieved. First, by finding the word attended with no power; and secondly, by observing the minister at much more pains to inculcate opinions, than to enforce the necessity of a change of heart, and a life of devotion to God. I cannot think that this controversial manner and method of preaching is the most likely way, either to awaken the unconverted, or to stir up Christians to press on for greater degrees of conformity to the mind and will of

Christ. When it is much practised, I should be apt to fear the heart is not deeply impressed with sense of Divine things.

August 14. Since my last noting in writing the Lord's dealings with my soul, I have been confined by bodily affliction; in the course of it, I experienced much langour upon my animal spirits, and also a degree of spiritual stupor. Before I was taken ill, I enjoyed much fervour of spirit; every nerve felt on the stretch for God, breathing constantly and ardently after the knowledge of his will in all things, and for power to do and suffer it. I never had seen it in such an amiable light; I felt willing to sacrifice all in order to attain. But, alas! how little did I know myself. When he showed me he willed my affliction of body and mind, I shrunk back, unwilling to drink the bitter cup. He has again in a measure restored my bodily health; but still I feel a langour upon my spirits, and am to my own apprehension not so much on the stretch for God. I believe this is partly owing to my nervous system being greatly debilitated.

—— 29. Saughton-Hall. Was enabled to embrace the opportunities which offered to-day, both for giving and receiving profit, and found them comfortable. It seems as my meat and drink to act for God. In the evening, I attempted to bring some to the knowledge of God, by having the gospel preached to them in the house: they flocked to hear, and the word seemed to fall with power on some. I felt this attempt

to do good attended with much inward opposition, but afterwards enjoyed much comfort and strength of soul.

September 6. Felt life and power in family-prayer this morning. Of late, the Lord gives me more comfort in this duty than formerly. He enables me to enter into the spirit of prayer, and to fecl what I say. It was at first a great cross to pray in my family, but now I see it is a great privilege, and would not give it up on any account. How often do I kneel cold and lifeless, and in a moment he quickens and comforts me. Bless the Lord, O my soul.

---- 8. When I take a retrospective view of this day, it appears as a blank, because I have done nothing for God; though I do not know that I have neglected any opportunity: but I long to be all for him; continually employed for him. Many of the children of God are surprised at this language; they think it not necessary to be thus employed; that the Lord does not require it of us. I see it both necessary and a great privilege; I find it quickens my own soul; and that in proportion as I am alive myself, I am desirous for the salvation of others. I am firmly persuaded, that continually attempting to fill up all our time with and for God, is the way to have our peace flow as a river, and our righteousness to be as the waves of the sea. This I speak from experience, and think on such a subject the strongest arguments may be derived from thence. At the same time, I feel fully

convinced, that salvation, from beginning to end, is all of grace. I bless God, I feel no desire but to build my hopes upon Christ. My heart deceives me much, if I am what some call an Arminian in that point: though I believe most people do Arminius injustice herein. I think it is others, not him, who build salvation on a mere moral plan: but be that as it may, I leave him and all others to stand or fall to their own master; what I want is, the possession of every blessing Christ has purchased for sinners.

--- 12. Proved to-day how unprofitable it is to dispute upon the things of God. It is seldom attended with sweetness of spirit, and what truth is there against which there is not a possibility of raising some objection. But is this the most excellent way? Let us be satisfied that we are born of God, and then we have his promise who cannot lie: "They shall all be taught of God." My faith hitherto has not stood on the wisdom of man, but in the power of him who cannot err. Upon my first turning to the Lord, I was soon aware of the distraction and bitterness of spirit which prevailed among many, otherwise good people; owing to the variety of opinions which they had respectively embraced. This made me determine, that God, and not man, should teach me. I therefore gave myself up to him, and intreated that he would by his word and Spirit lead me into all truth. Not only into these principles, absolutely necessary to be believed; but also into such matters of less

consequence, that are most for his glory and the profit of my own soul. This request I often repeated, and have since found the benefit of it. It has kept me from holding any man's person in undue admiration; and of consequence, from implicitly following any. What had been written by different authors on both sides the question, I endeavoured to read with caution, and received nothing but upon satisfactory evidence. I find both safety and comfort, in neither reading books, nor conversing with any person, without immediate application to the Lord, that I may receive nothing from either, but what is agreeable to his holy will.

October 9. My unfaithfulness yesterday stirred me up to attempt greater vigilance today, and the Lord gave me opportunity and power; and much sweetness and strength, as usual, immediately followed my feeble efforts. O how desirable it is to do the will of God. I sometimes think being allowed to do this is reward enough, though I should not see any of the fruit of my labours; but he is very gracious in condescending to show at times, that my attempts are not always in vain. I do desire to glorify him: This by far proves the strongest stimulative to duty, and I think increases so as almost to supersede all other motives. For some days past, I have felt the deepest convictions of my helplessness, and inability to do any thing, but as I am every moment assisted; and from thence has sprung deep gratitude to God, for

the gospel plan of salvation. It is well for me that I am to be saved by grace; for I am nothing, have nothing, and can do nothing. The Lord often causes me to dwell upon my own imperfections, follies, and miscarriages; -makes me sensible what a poor, wretched, miserable, comfortless creature I should have been, if left to the efforts of nature: and this makes me admire his bounty and goodness to me. But notwithstanding this, I feel pride; I am far from that deep humility which flows from a thorough knowledge of ourselves. O, how dull a disciple I am! how often do I need to be reproved for the same fault! O, for power in all things, and at all times, to do the will of my God. I look for this :- this is the perfection I aim at. It is the highest idea I can form of happiness; the most refined and exalted enjoyment of which I have any conception; -living every moment in the spirit of sacrifice; feeling my will sweetly flowing with his; but this the power of Divine grace alone can effect. My Jesus, what endless praises are due to thee, who hast purchased this great salvation; also to the Eternal Spirit, who applies it; and, to trace it up to the Fountainhead, to the ever-blessed Father, who planned it in the councils of eternity. All glory, honour, and praise to the triune God.

—— 22. I seem to grow worse, instead of better. O, that I might believe this apprehension was occasioned by increasing light. I would not flatter myself, I wish to know the

worst. Show me, Lord, as I can bear it, the depth of my depravity; but let me also prove the utmost power of thy transforming grace. Wretched as I am, I still thirst for the glory of God, and the salvation of my fellow-creatures; and would wish, if strengthened, to do or suffer any thing, to procure both. Yet in spite of this constant ardour, I have continual need to be stirred up to greater activity in the ways of God. I find a propensity to sink into a supine spirit: this, I believe, is in part occasioned by a weak body, together with a delicate nervous system, and a natural inclination to solitude. Yet I think this last is well nigh conquered, by a strong desire to do all the good I can while in this vale of tears; though herein I am circumscribed within very narrow limits. Were my abilities equal to my desires, my acts of beneficence would be diffusive as the rays of the sun, and numerous as the sands upon the sea-shore,

Dec. 18th. I bless the Lord, he has increased my communion with himself to-day. I found it sweet; yea, seemed drawn by Divine attraction, to leave the creature, in order to enjoy my God by prayer and meditation; while a sensible communication seemed opened between my soul and the invisible world. What shall I render unto the Lord for all his goodness! Alas, how inadequate are my returns of gratitude, love, zeal, or activity. I have much cause to blush and be ashamed, and also to lament that my progress in sanctification is so small. In the evening,

read a sermon on the privilege of believers, especially in their communion with Christ. It proved a time of refreshing, a season of love: my views were clear; my faith, love, and gratitude were increased; while the Lord clearly showed me, that all this through grace was mine. "O wondrous grace, O boundless love!" At night, while reading the noble testimony which many of old bore to the truth, both by their life and death, my soul felt more drawn out than for a long time, for the whole salvation of God. I seemed to mount up on the wings of strong desire. I had grieved for many weeks for the want of this blessing. Since the middle of July last, when I was seized with a severe illness, I seemed in a-great measure to lose it: I thought I had never fully recovered it, yet my enjoyments, as to the comforts of religion, have been greater than they were even then. O what cause have I to praise the Lord, that since I came here, hardly a day has past in which he has not given me a special token of his love, together with peace in believing. Indeed he has never suffered me to give up my confidence, since the happy day he blessed me withit. Once or twice, for a day or two, soon after I obtained peace, my evidences seemed a little clouded. which threw me into great distress; but the Lord, who has abounded in all goodness to me, soon returned to me what I had lost; so that these tossings seemed permitted, in order to fix me more solidly on the Rock of Ages. "O what shall I do my Saviour to praise."

## 1771.

Lady M-'s Diary continued.

January 16. My communion with God, and his dear Son, has been delightful for some days past; O to have it without these interruptions to which it has hitherto been subject. Could I receive an opinion, embraced by many, my distress on this account would not be so great; which is, that God withdraws from the souls of his people without any offence given on their part. From the Scriptures, I think it rather appears to be their privilege to enjoy constant communion with him. In John xiv. 23, he seems to promise it: " If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." In all the places of the Old Testament I recollect at present, sin is by God assigned as the only cause of punishing his people, or of keeping back from them any good thing: but in this, as in all things, I would wish to be open to conviction. I desire to bless his holy Name, that, though I feel a difference as it respects the degrees of communion I enjoy, yet he never

takes from me the witness of his blessed Spirit. O what cause for praise. In the evening, felt access to God in prayer, and power to make my wants known to him.

February 11. Heard a profitable sermon on Rom. viii. 32. Towards the end, when the minister addressed himself to the children of God, I felt a sweet consciousness of being one of them. This was immediately followed by an anxious, earnest desire, to be entirely devoted to him; and a painful conviction of my short-coming. I desired to be in secret, that I might pour out my heart to God: but when I got by myself, found a want of holy violence in prayer. Lord, let me not rest short of being wholly given up to thee. I see this at a distance, and O how much is it to be desired :-walking with God. For several days have enjoyed much sweetness in the exercise of waiting upon God; desiring his will should take place, and that in all things I should be resigned to it. I have many things depending at present; many fears, cares, and trials; but find some comfort in giving them all up to him. I hope he is in some measure weaning me from created things. Lord, enable me to say, "'Tis done, the great decisive part, the world's subdued, and heaven has all my heart." "We are chained to this world by strong ties," (says a good man,) "and every sorrow cuts a string, and urges us to rise;" therefore I would bless God for all, but most for the severe. He did indeed choose me in the furnace of affliction;—He took all, and then He gave me all; for he gave me his dear Son, and having him I have all things. O for a deeper acquaintance with him, a closer union and greater conformity.

March 2. I have been much hurried for some days, and variously tried; yet the Lord so comforts and supports me, that I hardly wish to get out of the furnace. I never felt so much reconciled to the cross: it is, I find, productive of many good effects. It weans us from the world, from self, softens the heart, and breaks the stubborn will; yet this only through grace. I feel a disposition to lay as clay in the hands of my Divine Potter. I believe when the cross ceaseth to be necessary, I shall suffer no more. Lord, carry on thy work in me, in thy own way. Endeavoured to embrace the opportunities that offered for the good of others these days past. However unable to effect this, my desires are no less than usual and the Lord still continues to own my feeble efforts.

— 22. To-day, I feel unwell in body, but I bless the Lord for peace of mind, and some communion with himself; this supports me under the pressure of various trials. "It is good for a man," says the mournful prophet, "that he bear the yoke in his youth." I have found it so for years. The medicine was indeed bitter, but since the cure has been in any measure effected by it, it is great cause of thankfulness. I would still, O my God, desire to be as clay in thy hand, and not give place to one murmuring thought:

and if, (as I believe it is,) for thy glory, would further desire, with thy servant of old, to count it all joy when I fall into tribulation. Alas, I am far from this! O my God, how much is still to be done in me: work for the glory of thy great Name; and let, O let me enter into rest, that I may praise thee. Have felt at times to-day a cloud of grief; not darkening, but pressing down my soul. There may be sorrow without sin. There is, I think, a degree of this, that has its foundation in simple nature, which doth not render us culpable in the sight of God. Lord, my sighing is not hid from thee; neither are the causes of it. I commit all to thee; O let it be in well-doing. What, in a great measure, quiets my mind under every event which befals me, is, resolving all into either thy express, or permissive will: and as such, I feel it precious, however otherwise afflictive. Yet at times my distress receives a pungency, from a thought that frequently passes through my mind, viz. that by my sins, I constrain God to chastise me. Lord, I would not willingly offend thee; it causes grief when I do. Alas, that I need so often to sorrow on this account. O Jesus, how precious art thou to me, who feel I come short in all I do, and in many things offend.

April 12. Found power through grace to thank God, yea to rejoice, that I was disliked for Christ's sake; yet nature seemed to think it severe. My soul was grieved this forenoon with the workings of corruption; O for victory. Of

late, I have felt a painful consciousness of my unprofitableness. I seem to live for no good end. Lord, stir me up, and give me power to do something for thee; and do thou enlarge my borders. O let every power, faculty, and talent, be sanctified and set apart for thee. Thou, Lord, knowest what a grief of soul it is to me, that my abilities at present are circumscribed within such narrow limits. Had I millions, I would glory in using all to promote thy cause in the world. O make me faithful in the small matter thou hast committed to my trust.

May 4. The Lord enabled me to rise early, in order to wait on him this morning; and though I did not obtain what I wanted, yet I find in general, my expectation of the blessing is weakened, or strengthened, according to my diligence in the use of the means of grace which God has appointed. It certainly is the rankest enthusiasm to expect any blessing without the use of means. May the Lord give me that measure of grace, which will enable me to work as diligently, in the way pointed out by the oracles of God, as if my acceptance and whole salvation depended on it; and yet at the same time, to trust no more to it, than if I had not done so.

June 17. Opportunities occurred to-day for the spiritual and temporal good of others, which I attempted to improve; the Lord only can give a blessing. Angels themselves without this, would be of no service; and with it, the meanest creature may do good. In the evening,

obtained power to take up my cross and follow the Lord; though it was not succeeded by any particular blessing: yet I find, every step taken in the unfrequented path of self-denial is of use. It strengthens our confidence in the pardoning love of God, and weakens the principle of self-indulgence, to which we have a strong natural propensity.

- 22. Being the fast-day before sacrament in Leith, I set apart all the forenoon for prayer, reading, meditation, and self-examination; and all the day and night for abstinence: and though very dull when I began the work, I have reason to say the Lord was gracious. He seemed to melt down my heart under a sense of repeated backslidings (at least partial ones) from himself; showed me the evils that remained in my heart and life; and at the same time, showed me the things that were freely given me of God. He gave me strong desires that whatever was amiss, might be rectified, and what was lacking might be supplied. Upon a retrospective view of my state since last at the Lord's table, I have much reason to mourn, that, instead of having gained ground I seem to have lost some. I do not find such firmness in taking up my cross, nor such constant self-denial as I have experienced. O my God, have mercy on me, and let me not sink from thee: stir me up for the glory of thy Name. Enjoyed a sweet time in secret prayer to-day, and thought I was enabled in faith to plead a promise, forcibly applied to

my mind some time ago, and which I imagined many months since, the Lord was about to accomplish: but these fair appearances he permitted to be blasted, (perhaps to try my faith,). and my expectations grew faint, though still in. a measure I believed the promise could not fail, "that it was for an appointed time, and in the end would speak." I was therefore encouraged to wait for it; and for some days I have been enabled to "hope against hope." Yesterday, I seemed by faith to anticipate its accomplishment though without any knowledge of the time when. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." "Wait on the Lord, be of good courage," Oh my soul, "and he shall strengthen thine heart; wait, I say, on the Lord." Though surrounded with a variety of trials, temptations, and inward conflicts; with the concurrence of many outward circumstances, which have a natural tendency to depress and weigh thee down; yet still trust in thy God, and glorify him in the fires. He has delivered, he does deliver, and he will still deliver. O, what good cause have I still to trust in him for all things, when he has so clearly revealed his dear Son in me; and even in my deepest distress, whether from within or without, never permits me to lose sight of a reconciled God, or of my union with his blessed Son. What an unspeakable blessing: well may this support me under every pressure. But how little acquainted with the Divine life are those

who think and say, that there can be no distress " of soul where there is a constant sense of an interest in Christ. I feel the falsity of this assertion. What numberless waves of sorrow have gone over my head, even in the space of the last twelve months. Many of them, indeed, if not all, unknown to the world, though many of them were from it. I confess, in them all the Lord graciously supported me, and in many of them he richly comforted me. He caused his consolations so to abound, that upon a review, I do not think I should wish to have been exempted from any one of them, except those my sin and folly brought upon me. I cannot think that these could be either for the glory of God, or the good of my soul.

Edinburgh, New Town, July 19. Since my last date in June, I have been variously hindered, and have moved from my lodgings to this place, which, in all probability, will be the last remove, till I go hence to be no more seen. I trust the Lord will give me peace in this place. and greatly increase me, even with all the increase of God. This new habitation was early dedicated to God; the foundation was laid in prayer; it was carried on and finished with prayer; and again, when I came into it, it was solemnly devoted to him. Before that, he had owned it, and in the space of two weeks that I have been in it, he has given me sweet intimations of his love, the privilege of many prayers from his servants and people, who also

have dedicated it to him. O my God, do thou make it a habitation for thyself to dwell in; let thine eyes be towards it for good, and thine ears open to the prayers that shall be put up in it.

- 21. My spiritual joys have not been so great to-day. My time has been much occupied for the good of others, but I did not feel such nearness to God, neither such a clear perception of Divine objects as usual. Is there to be obtained, while here, such a stability in the ways of God, as will render our feelings always alike? Ah! no,-the union subsisting between the soul and body, is so close and intimate, and the latter necessarily subjected to such a great variety of changes from different causes, that these must unavoidably, more or less, affect its immaterial companion. One would almost regret that, agreeably to the present laws of human nature, we can receive no impressions but through the gross medium of matter. What a glorious prospect does revelation afford us, when this mortal shall put on immortality; "when we shall know even as we are known." We shall then at first sight perceive causes and their effects, without the tedious process of reasoning; every faculty of the soul will be enlarged, made perfect, and commensurate with the objects and enjoyments of the heavenly country; but above all, we shall, if truly good, or evr bask in the beams of redeeming love. How surprising, that the thoughts of such amazing bliss, does not prove a stronger stimulative in our Christian course! Why, O my soul, so languid? why not always praising? Lord forgive my dullness; O kindle a greater flame of Divine love in my heart, and let it never be extinguished, but burn brighter and brighter, till it mingles with the blaze of eternal day.

23. I bless God I have peace, but I do not feel the lively actings of faith; that inexpressible sweetness which flows from a close communion with God, with which, through superabounding grace, I am often favoured. How many persons, things, and places, have strove for my heart; but still through the agency of an invisible Power, the scale turns in favour of God, and eternal things. I see, I feel the vanity of all below; and yet, how often, for a time, am I overcome with those very things which I in my judgment despise. This proves what an overmatch passion is for reason; it proves, also, how far we are fallen from that original rectitude in which man was at first created; but above all, it convinces me what a debtor I am to God: who, without violently controling my will, has often, by a sweet Omnipotence, interposed, and drawn me from many things and persons that would have otherwise proved hurtful; arresting (if I may use the expression) both my judgment and affections. Ever more, O my God, do thou thus guide and over-rule my determinations both in heart and life, till thy love has made an entire conquest.

August 2. My spiritual joy has in a measure

subsided, and settled into a calm sweet confidence in God with a delightful consciousness of my union with Jesus. How far superior is this heart-felt knowledge of God, to the abstracted and metaphysical reasoning of the schools. While our knowledge of Divine things rests only on this latter evidence, its influence must be very feeble; not sufficient to enable us to resist temptation, or to persevere in the path of virtue and true goodness. Found my soul strengthened and comforted to-day by helping others in the good way.

--- 5. This has truly been a sweet day. I have enjoyed close communion with the beloved of my soul. Jesus has been very near, and as visible to the eye of faith, as ever a material object was to the eye of the body. This language, to those who are unacquainted with experimental religion, must appear quite unintelligible, but, "he that believeth, hath the witness in himself." True, indeed, this is an argument for the truth, that can have weight with none but those who feel it. O that I could convey its powerful effects to the hearts of all. Was a good deal hurried through the day, but having instant access to the tower into which the righteous run, I enjoyed much comfort. How blessed are those whose God is the Lord. But O, I long to feel more of the sanctifying influences of those manifestations of Divine love. How unlike am I to Jesus! How little of his mind do I possess! In the evening, walked out with a Christian

friend; my heart felt aspiring to God: I saw his name on all around me: the sky was unclouded and serene, a lively emblem I thought of a soul at peace with its Maker. Endeavoured to improve the time by religious conversation, and also dared to reprove notorious offenders. Were I to follow my natural inclinations, I should wish never to find fault, but by the silent reprehension of a better conduct. The oracles of God, however, are so clear in pointing this out as a duty, and it is so written on my heart, that when I disobey, it brings distress. I am therefore constrained to do violence to myself, rather than hurt my own conscience, and grieve the Spirit of grace. I confess it requires much prudence and wisdom to determine the manner and the time: a deep consciousness of this often deters me.

— 7. Alas, I have done little or nothing for God to-day. I long to be active as fire for him, and steady as the needle to the pole. I seem at present to lead a useless life. Lord, point out my way; show me if there is any thing I can do for thee. I grieve to live as a piece of live-lumber in the world. I hope to have yet something to do; what it is I know not. I trust this hope and desire flow not from ostentation; but gratitude to that God who has done so much for me. Had I thousands, I think through grace, I would spend them in propagating the gospel, in spreading the knowledge of Jesus, "that blessed name that charms my fears,

and bids my sorrows cease." O what music is in the sound. Often when I read or hear it, my heart (if I may use the expression) vibrates like a musical chord when its unison is struck.

-25. In the evening, though indisposed, felt much desire to go to the house of God; which I did, but was disappointed. The word came with no power, and my joy was a little interrupted, from a consciousness of unfaithfulness. This by some may be termed a legal spirit; yet I can hardly see it possible how a real Christian can converse with the word of God, and also study his own heart and experience, and not be sensible, that his comfort increases or diminishes, according to his close or careless walking with God. I do not know that any can be more willing to ascribe the whole of man's salvation to free grace; yet I confess, I see such a close connexion between the reception of this grace, and a constant attempting to walk before God unto all well pleasing; and a diligent use of every ordinance of the Lord's appointing, that to speak my own experience, I never in any measure separate them, but I suffer loss in my soul. Yet in this and all other matters, I would speak with the greatest modesty, conscious of my ignorance; and therefore desire never to advance my own opinion, either in conversation or writing, upon any subject, without wishing, if it be wrong, that I may be convinced of it either by God or man.

28. I have cause to remark the good-

ness of the Lord, who has in some measure appeared to me in a particular trial, the weight of which in part I still feel and fear. There are some occurrences in the course of Providence. which, taken separately, or only considered in themselves, seem of little account, especially to the careless spectator; but, when viewed by the eye of faith, appear impressed with such remarkable characters of the Divine favour and special goodness, that adds greatly to their intrinsic value. They then bring with them a sweet and powerful conviction of the interposition of a Divine agency in our behalf. In the course of my small experience in the Divine life, I have much to record of the goodness of the Lord as manifested in this way. O how far short do I come in my returns for such a waste of

September 5. This morning, while in secret prayer, the Lord gave me a clear and strong persuasion that he was about to work a great deliverance for me, and seemed to show me in what way; and that by the accomplishment of a certain event, it was his will to make good the promises powerfully impressed on my mind some years ago. The impression continued strong all the time I was at prayer. I cried earnestly to him, that if an enemy had done this, he would rebuke the adversary, and obliterate the remembrance of it, but it still continued. If from himself, I felt as clay in the hands of the potter, willing to be moulded as he saw meet; nay, my

natural will seemed quite broken and sweetly flowed with his. I purposely refrain from mentioning the particulars of this manifestation, till the accomplishment of these promises proves it to be of the Lord. He has in great mercy hitherto kept me from being deceived by dreams, visions, revelations, and all the train of evils consequent upon giving implicit credence to every impression made upon the mind; many of which owe their birth only to the operations of Satan, or a heated imagination; and I trust he will still keep me. But entirely distinct from this wild fire, are the clear intimations which the Lord sees proper at times to give his people. of what he is about to do for them, either in the way of deliverance from trouble, or of particular trials that are about to befal them, where perhaps his glory and the good of their souls are concerned. This is entirely agreeable to the experience of scriptural saints, as clearly appears from the account given of Abraham, Joseph, &c. and is corroborated by the testimony of many now living; among whom, if I may mention myself, I would say, poor and undeserving as I am, the Lord has condescended, oftener than once or twice, to deal thus with me. O how familiarly does God deal with his children.

27. I feel an increasing desire to be active for God, and a growing zeal for his glory. For some little time my meditations have been mostly confined to this one thing, what can I do for the Lord? Alas, my sphere is small, my

circle very narrow; not so my desires, they compass kingdoms, and would subdue nations to God. O that my borders were enlarged: I partly believe they will. How are our fallen natures dignified by being permitted, and empowered to love and serve God; yea, in being made partakers of the Divine nature! How unfathomable the depths of redeeming love! Lord, strengthen and stir up thy unworthy servant to declare thy loving-kindness, to testify of thy faithfulness, yea, to proclaim to all that thou art God; worthy to be praised and had in reverence. Alas, that I meet with so few who are like-minded. Most think it is enough if they save their own soul. Some suppose it is presumption; that, Uzza-like, they will be smitten by the Lord, if they put their hand to the ark. Others (strange imagination!) think if they were to be active in the cause of Christ, or show any zeal for the glory of God, it would be to establish their own righteousness, a building salvation on a moral plan, and a pretending to add something to the finished salvation of Christ. For fear of this, they dare not do any thing. They sit down with their hands across, and rest satisfied that whatsoever is ordained will come to pass. Unquestionably, "known to God are all his works from the beginning," and his work shall be wrought, though not by them. They will lose much of the comfort they might have enjoyed here, and a great degree of that glory he would have given them hereafter. "For as one

star differeth from another star in glory: so also is the resurrection of the dead." O, when shall we see that generous spirit of piety, which prevailed among the primitive Christians revived? They were not satisfied with barely saving their own souls, they used all their influence for the good of others and the glory of God; all they had was devoted to his service. Not from mercenary views, or from supposing they could thereby gain eternal life. No, a much more generous motive stimulated their endeavours. The love of Christ constrained them. What a pity, that this noble incentive to duty does not operate in a more powerful manner upon their successors. I am afraid the love of the world constrains many of them to a very different conduct. They do not enter so deeply into religion, as to enjoy the comfort of it; of consequence, they seek happiness in the creature. This takes their hearts from God, and makes them drive heavily on in his ways; and perhaps at last, when they come to die, they escape as with the skin of their teeth. It is hardly possible to express the folly of this conduct; it shows the deep and universal depravity of human nature; that men can prefer the husks of this world, to communion with God. His will is, that we should walk all the day long with him, Enoch-like, eyeing his glory in all we do, and consecrating all we have and are to him. This the apostle terms our reasonable service, but is it not also our highest privilege? Lord, let

my future conduct show continually that I esteem it such! O save me from the errors that are so rampant among the professors of Christianity, in precept and practice, upon the right-hand and the left. From dwelling too much upon the privileges of the Gospel, to the neglect of its precepts; and also from the leaven of Pharisaism, in supposing that the strictest attention I can pay to the duties of religion, will merit my acceptance with God. May both be kept in their proper place.

December 11. I now take up my pen to set up my Ebenezer, saying, "Hitherto the Lord hath helped me." Since my last date, he has appeared wonderfully in my behalf, and given me to find it is not in vain to trust him. This he has enabled me to do for some time more than usual, even when all things seemed to make against me, and I have not been disappointed. He has wrought out a present deliverance for me, not in the way I looked for, but in his own way and time, which is best. This instance of his seasonable goodness, has increased my faith, confirmed my hope, and strengthened my love. O that my future life may be wholly devoted to Him, who has done so much for me, and who has given me cause to expect still greater things. This is wholly a temporal deliverance, but at the same time stands connected in some measure with my profession as a disciple of Jesus; and is such a proof to me of the faithfulness and

goodness of God, as I hope will prove very useful to me, in enabling me to trust in him with an unbounded confidence for the future.

- 19. I found the Beloved of my soul near in morning devotion; and in the forenoon my mind felt sweetly led out in heavenly meditations: all around me seemed God. With what propriety does the apostle say, "To be spiritually minded is life and peace." The soul that enjoys communion with God, can witness the truth of the assertion. In proportion as this Divine life prevails, a deadness to the things of time and sense increases; the perception of heavenly objects grows clearer; the soul sees God even in outward things; and endeavours to make his glory the ultimate end of every action: she consults him on all occasions, and finds direction in the minutest steps of life: whatever occurs, whether joyous or grievous, is carried to a throne of grace; where a degree of holy familiarity and nearness is allowed, which is better felt than expressed. There the happy soul, without any reserve pours all her joys and sorrows, her hopes and fears, into the bosom of a reconciled God and Father. If a trial is feared. it is either averted, or power is given to bear it like a Christian. All desire of worldly things is lost, except as they stand more immediately or remotely connected with the glory of God: and even in that case, all dependence upon an arm of flesh for obtaining them is removed. If a babe in Christ can witness the truth of these

things, O what do the fathers enjoy? My God, let me know by happy experience.

20. Endeavoured to set apart this day for prayer, examination, and fasting, as far as my constitution would permit: and I have cause to be thankful I felt a greater degree of heavenly mindedness than I generally feel on these occasions; and if my heart did not deceive me, found reason to conclude, I was not going back in the Divine life. My reasons for thinking so were; First, my feeling for some time a greater power to cast all my cares on God, and to trust in him, than usual. Secondly, what follows of course, less dependence upon an arm of flesh. Thirdly, greater love to God, and more power to own him and his cause before men. Fourthly, greater stability in his ways, and also more comfort, together with a growing desire to be wholly conformed, at least so far as humanity will permit, to his holy will. But O what cause did I also feel to blush, grieve, and be ashamed. Lord, rectify what is amiss, supply what is lacking, and give not over striving with me, till thy love has made an entire conquest, till I am lost and swallowed up in Thee.

## 1772

Remarks on the Duty of Fasting—on the Sacrament of the Lord's Supper—the Manner in which it is administered in Scotland—Diary continued.

IT was about this period, that Lady Mcommenced a practice, which has been already briefly adverted to, that of setting apart every Friday, for the duties of fasting, self-examination, and prayer. To these solemn exercises, on this day, she regularly and conscientiously attended throughout the remainder of her life; and at these seasons she was generally favoured with more than ordinary consolation. How is it to be accounted for, that the duty of fasting, is at present, so little regarded by the generality of religious professors? The fast-days of our forefathers, are nominally retained; but there is abundant reason to suspect, that the name of the thing is nearly all that remains of it. Is it because Christians have adopted a more regular and abstemious mode of living now, than did

those of former times? Or because some have attached a superstitions importance to this matter, do professors think it may be totally neglected by them with impunity? "Fasting, says Jeremy Taylor, "is a proper, apt, natural, usual expression, and an exercise of repentance; it has some natural and many collateral advantages." "It is," observes another distinguished Divine, "a help to prayer; particularly when we set apart large portions of time for private prayer. Then especially it is, that God is often pleased to lift up the souls of his servants above all the things of earth, and sometimes to wrap them up, as it were, to the third heavens." It will be seen, that Lady M- in her attendance to this duty, realized in her experience all the advantages here described.

'The light in which her Ladyship viewed the communion of the body, and blood of her Lord, deserves also to be particularly noticed. She looked upon this as an act of obedience to a solemn binding command of her Redeemer, given at a time and under circumstances so awful and endearing to Christians, as should cause it ever to live in their remembrance; she viewed it as forming a bond of union among God's faithful followers, as being one of the nearest approaches to Deity, and most intimate participations of himself; as furnishing one of the choicest means of grace, in which God seals his children; she moreover considered it as a practical avowal of the Christian's attachment to

his Lord, and a public renewal of his covenant engagement. For her to have learned, that there were in the world Christian persons, professing the power of godliness, and declaring their love to Christ; zealous in their attendance on prudential means of grace, yet living in the glaring neglect of this divinely instituted ordinance, would have appeared to her such an anomaly in religion, as to involve in itself a palpable contradiction. These views were in no wise peculiar to herself. This is the light in which the Lord's Supper is viewed by every serious person in Scotland, while its binding obligation on every Christian is acknowledged even by the profane. It is there considered as the test or sign of church membership; and how far any kind of connexion with the Christian church can constitute a member of the universal church of Christ at all, without commemorating his dying love, as opportunity may offer, is a question fairly open for discussion. The stress, likewise, which the ministers, north of the Tweed, lay on a proper observance of the Christian passover; explaining its nature, displaying its use, describing the qualifications necessary to a worthy and profitable participation of it, and urging its indispensable obligation; all of which are warranted by Scripture, and justified by the importance of the ordinance, have a tendency to awaken general attention, excite desire, draw a full attendance on those occasions; and as great expectations are raised,

so spiritual profiting most frequently ensues. Lady M— delightfully embraced every opportunity of this kind, not only at one but at different churches, and also at the chapel where her attendance was constant; and generally, if not invariably, she experienced them times of refreshing from the presence of the Lord.

In some of the extracts which refer to those seasons, her Ladyship will be found expressing her thankfulness, for having been enabled to remain until the close of the ordinance. To a person unacquainted with the nature of a Scotish sacrament, such allusions will need explanation. In the populous parishes, and especially in the cities and towns, the number of communicants is so great, that the service is generally continued for several hours. Not unfrequently from eleven in the morning, until four in the afternoon; so that few persons can conveniently remain the whole of the time. The manner also in which the elements of bread and wine are distributed, and the lengthened addresses from different ministers, tend to protract the service. And, though, to an uninterested observer there may often be, at least, the appearance of confusion; yet, from the number of ministers present, and the consequent variety of ministerial talents which are called into exercise, tediousness is greatly avoided. Especially to those, who, as Lady M- was accustomed to do, "discern the Lord's body," solemnity and devotion reign through the whole, and to the end

of the ordinance a gracious influence is maintained.\* After these remarks her Ladyship shall again detail her own history.

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February 6. Since my last date, January 29, the Father of mercies hath visited me with affliction. But, O, how gentle has been his rod! How much mercy has he mixed in the cup! I have not in any previous affliction enjoyed so much of God. I was allowed sweet communion with him, while from the beginning, I was persuaded there was no death in the cup. When on a sick bed, what friend is like unto God? Who can support, who can comfort like him? Diseases are his servants, they come at his command, and as he speaks to the proud waves, so he does to them; "hitherto shalt thou come, but no further." Lord, I desire to devote my spared life to thee; O, let all I have and am be thine: brace every nerve, invigorate my animal spirits, scatter the life of Jesus through every part, and sanctify the whole. The Lord hath this day fully completed what many months ago he enabled me to believe he would do. How great

<sup>\*</sup> It must be acknowledged that at Scotish country sacraments indecerous scenes have occasionally occurred. "But those persons, however, who gather their information of these times from the profane description drawn by the licentious author of 'The Holy Fair,' will be prepared to form an opinion of puritanical intellect and piety from the buffoonery of Butlar in his Hudibrastic rant."

is his faithfulness, how great is his condescension to me, even to me! What shall I say; I feel lost in wonder; words fail, they cannot express my grateful sensations; and shall I not trust him for what is to come? Yes, my God, through thy strength, I will believe not one word shall fail of all thou hast promised. What mercies I have experienced since the Lord first inclined me to seek his face! I may indeed say, they are more in number than the hairs of my head. I have committed a few of them to writing for my own benefit, but how many have I omitted, or neglected. Lord, write them upon my heart. I blush, and am ashamed, when I think of the poor returns I have made; of my numberless backslidings, repeated miscarriages, and base ingratitude; I would deeply lament them. O blot them out by blood Divine, bury them in eternal oblivion, and for thy Name's sake, give me power to walk before thee unto all wellpleasing. I have felt for days past constrained to stimulate others to love and serve God. What an active principle is love, may I ever feel its sweet influence.

—— S. The preparation before the sacrament in the Cannongate. The Lord hath dealt bountifully with me to-day; I can truly say, my communion has been with the Father and the Son. When I arose in the morning, and began to examine the state of my mind, I found God was with me to bless; and in secret prayer, I was

permitted into the presence-chamber, and obtained most endearing and heart-ravishing views of God, as a faithful God; as a promise-making, and promise-keeping God: I have proved him so indeed, and I will trust him. I have felt my soul to-day abhorring sin more than ever, and earnestly longing to be wholly given up to God.

--- 10, Sunday. With greater earnestness than ever, I desired to go to the Lord's table. Arose early in the morning, and spent a long time in secret, but did not feel remarkably alive till within a very little of my going out. I went to prayer, and was enabled to plead the blood of Jesus with such prevalence for all I wanted at his table, as I never remember before, and it was a truly profitable day. My tide of spiritual joy did not run so high as I have felt it; but I enjoyed unutterable peace, and felt surrounded with the love of God my Saviour. It seemed as a bulwark unto me. Faith felt almost lost, if not in sight, at least in enjoyment. In my way home at night I was blessed with heavenly and heart-comforting meditations of God, and his amazing goodness to me. When I arrived, the Lord fed me with the manna of his love, and blessed social prayer and Christian conversation. Eternal praises to the God of all grace.

—— 11. I cannot express the goodness of God to-day, words will not convey an adequate idea of it to others. In the morning felt unwell, nature cried, 'spare thyself,' but in the midst of weakness I longed to go to the church. My body

soon regained strength, and through the day I was favoured with sweet communion with my God and Saviour. At half past ten, heard a discourse, from, "Abide ye in my love.". The words seemed peculiarly addressed to me, and the whole sermon was food to my soul, suited to my experience. But my soul almost trembled lest any enemy should get in. I felt so centered in God, that the thoughts of even a partial separation was like death. Immediately after the sermon, went to visit the sick; still my mind was preserved in perfect peace, and in great condescension he blessed the words spoken to the afflicted. I had, soon after, the prospect of being with those, who were ignorant of God: this caused me to cry earnestly to him to preserve me from injury; and he heard me in the thing which I feared; enabled me to confess him, and all the time to enjoy delightful communion with himself. My enjoyments have been very great to-day. I think I have had a measure of that perfect love that casteth out all slavish fear. Lord, whence is all this goodness to me! O for a grateful heart. Maintain what thou hast wrought. I feel dwelling in God. Praises-praises-praises.

—— 20. How shall I describe the delightful communion I have enjoyed with God to-day:— the permanent rest I have found in him! He has, since the morning, continually breathed upon my soul, and by a Divine expiration, my soul continually breathed back his love. When I rose in the morning, I felt my soul rather lan-

guid; but, after breakfast, inclined to retirement and secret prayer. Enjoyed a good time at the throne of grace, and immediately after the Lord drew near and gave me to feel the accomplishment of a promise made by the Saviour: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him," John xiv. 23. To the former part of this scripture, I lay no particular claim, and the latter I only repeat as conveying a more distinct idea, of what through abounding mercy I have enjoyed, than any words I can use. After all, it is more than I can express. Lord, what is man! What am I, that thou shouldest deal so familiarly with me! I cannot now doubt but that the Lord has given me to enjoy for some time a small measure of that perfect love which casteth out fear; a taste of entire devotion. Lord, increase it, and keep it for me; for I fear lest I should grieve thy Spirit, and thus cause thee to deprive me of it, though this fear is subsiding, and I feel more confirmed.

— 21. After writing the above last night, I enjoyed such delightful intercourse with God before I retired, as to make me regret the necessity of interrupting it by taking necessary rest. On going to bed, so many comfortable scriptures poured in upon my mind, that I fell asleep filled with the love of God. Yet through the night I was uncommonly distressed with frightful dreams, and, like Job, scared with visions. In the midst

of them I happily awoke, and found my joy in God continued. In a few minutes, I again fell asleep, and again suffered similar distress. To what shall I impute this? To the power of evil spirits? To the deep corruption of my heart? Or, to some bodily disorder, which agreeably to the laws of sympathy must affect the mind? To whatever cause it should be attributed, surely I have much reason to be thankful that it was but a dream. And dreams are but

" \_\_\_\_\_ interludes which fancy makes,
While monarch Reason sleeps—that mimic wakes."

Praises to my God, through the day I enjoyed communion with him, and a measure of that rest in him, which I have experienced for some weeks. In secret prayer I was allowed access, and found power to plead that nothing but the pure love of God might dwell in my heart. I felt a degree of languor on my animal spirits, and once or twice in the course of the day was grieved to perceive, that my manner and spirit savoured of hastiness; especially when speaking of those, whom I thought were acting wrong. I hope I mourned over this, and made a fresh application to the blood of sprinkling. When shall these Canaanites be driven out of the land? When shall I possess that invincible patience and meekness which no provocation can move?

March 11. Recovered a measure of comfort and strength which I had lost yesterday, by not being sufficiently courageous in reproving sin; but still I mourn for my ingratitude to that God, who so uncommonly loads me with his benefits. The remains of impurity which I still feel is truly an intolerable load; and especially of late, since I have been blessed with so much nearness and delightful communion with God my Saviour. This makes me exquisitely sensible to the least touch of sin, and causes it to produce the most pungent sorrow. Lord, give me all that freedom from it, which thy word holds out as my privilege.

Sunday 15. A day much to be remembered, wherein I enjoyed communion with my God. His joy was my strength; whereby I was enabled to wait upon him much longer than usual in his house of prayer. In going to his table, I sang his praises, feeling surrounded with his goodness. Words fail when I would tell how much of his love he showed me. I feel immersed in the ocean of Divine love. Silence must speak that praise I cannot utter, the language of immortality alone can adequately express it.

April 10. Since the 5th inst. I have had another proof that the Lord is the hearer and answerer of prayer. Fearing a certain trial, I cried to him, and entreated he would make a way for my escape. His former goodness in similar cases, led me to trust in him, and I was not disappointed. He has appeared for me, and made me sweetly sensible it was his own doing. This, as at other times, has produced desirable consequences—increase of love, confidence, and desire for more communion with him. For some

days my joy has not been so great; my views have been clear, yet I have not felt so near; wanderings have greatly harrassed me while at prayer. My heart is also pained, because I do not make greater progress in the Divine life; and because I do not feel so ardently breathing after God-after my God, my all. How great the stupidity which hangs upon my spirit! All heaven adores THEE, with a continual flame of love which burns up every other desire; all on earth is the workmanship of thy hands, from whom thou justly demandest an unceasing tribute of praise; but especially, how ought the fire of devotion to be continually ascending from the altar of a grateful heart in all thy children! Those whom thou hast redeemed, whose hearts thou hast set free, and made thine by faith in Christ. How loud should be their notes of praise! how warm their love! how great their activity! what cause have I to chide my cold heart! Come, Lord, and so fill it with thy pure love, that I may not for a moment lose the warmest sense of it. What heights and depths of the love of God are attainable in this life!what constant communion !- what uninterrupted peace !-- what close walking! Of these I have enjoyed more for some months than before; but, O, how little in comparison with what I might, and hope to enjoy even here. Not that I believe absolute perfection attainable in this world; yet I hope not always to be a babe in Christ, but by degrees to attain the strength of a young man, and then the stability, vigour, and firmness of a father. This I am warranted by the word of God to expect.

"Yet when melted in the flame,
Of love, this shall be all my plea,
I, the chief of sinners am,
But Jesus died for me.'"

By the economy of grace all boasting is, and must be for ever excluded. "Let him that glorieth," says Jehovah, "glory in this, that he understandeth and knoweth me." How just! If I know myself, I would glory in nothing else. But alas! how is my glorying in a manner made void, because I know so little of H<sub>IM</sub>;—have made such poor returns,—and because the child remains so unlike the Parent.

—— 20. Still my soul feels comforted and quickened; my mind more stayed on God; wanderings in secret fewer, and I enjoy nearer access. Met yesterday with a trial I did not expect. How often does that come upon us we looked not for; and how seldom, on the other hand, do we smart under apprehended evils. Lord, in this, as in all other things, "Thy will be done."

"No cross, no suffering I decline, Only let all my heart be thine."

O the superlative happiness of having God our reconciled Father, and of being in any measure moulded into his will! What a constant stream of comfort flows from this fountain. It blunts the edge of every trial, and gives the proper

relish of every earthly enjoyment; things and persons we then keep in their proper place, and God is our chief good, while we "stand fast in the liberty wherewith Christ hath made us free." Indeed, if we be "again entangled with the yoke of bondage," and the love of the world prevail in our hearts, the love of God will soon die away, and we shall lose our relish for Divine things. How necessary is it from the moment power is given us to believe on Christ, with that faith which removes condemnation and brings peace, to have always something further in view; to be constantly growing in grace, and going on from faith to faith. If we do not attend to this, we shall most assuredly lose ground, and again recede.

--- 30. I have found a degree of uneasiness creeping into my mind, because some things were not going on agreeably to my wish. This ought not to be. I ought so to trust in the Lord, that my soul might be like Mount Zion, which cannot be moved. This naturally leads me to regret the littleness of my grace, and makes me examine what I have and what I want. The result of this has been, especially of late, to convince me that though I have not all I wish, nor what many other Christians enjoy, yet I have much more than I am properly thankful for, or always sensible of. I find my reasons for rejoicing evermore are so great and many, that I wonder any thing but sin should ever move me. I perceive it is a misfortune, if I may be allowed the expression, to be cast in too soft a mould. My nature is often deeply affected, when my soul, or spiritual part, remains unmoved; and were it equally supported by the animal powers, I should enjoy much more firmness than I now do. But this, with every other weakness inseparably connected with humanity, will be done away when I get above. O glorious day!-transporting thought !--when I, even I! shall be admitted to behold the beatific vision, shall see my Jesus in all his splendour,-shall see without a vail that God, of whose goodness I have so largely partook. Language and ideas fail! What mortal can express the happiness that real Christians shall then enjoy! I must leave it until I learn the language of immortality. But O, my heart ought to burn with love to the Father of Mercies, who has invested me with a legal title to that glorious kingdom, by revealing his Son in my heart! I would that every moment my soul glowed with seraphic love-with heavenly ardour! O qualify me for the enjoyment of that glorious place.

May 5. Still my God is good, and has allowed me much of his presence to-day, while variously employed for the good of my own soul, and that of others. Yet in the afternoon, I had cause to lament my want of a greater degree of faithfulness to the Lord. He did not deprive me of the comfort I enjoyed, immediately, but by degrees; soon after, reflecting upon my ingratitude, and seeing clearly what I ought to have

done, I found it diminished. Surely there is no safe nor comfortable path to walk in, but that of duty. This is a matter of fact, and I find it confirmed by daily experience. People may amuse themselves, if they dare, by thinking, and saying, the gospel brings such a liberty with it, as invests the children of God with a discretionary power to do, or to leave undone, as they choose :- but of one thing I am morally certain, if they would preserve their hearts right with God, and their consciences be properly informed, they will not enjoy uninterrupted peace if they take the liberty, either to omit any duty, or to do those things the spirit of God condemns. A liberty purchased at this expence, is the very worst kind of bondage. How absurd, then, to brand a conscientious discharge of duty, with the odious name of legality. If we do, we must consequently quarrel with all the prohibitions, and injunctions, and exhortations, we meet with in the Oracles of Truth. If I know any thing of true liberty, it is to love my God, and to avoid sin. This is the liberty of the gospel, and a glorious one it is. May the Lord enable me and all his people to walk in it.

May 26. For the last eight days it has been a season of severe inward trial; these generally are the heaviest. To add to my sufferings, my body was afflicted; and for many hours my mind was so harrassed, and so stupid, I could not fix it for two minutes on Divine things. I am thankful this last complaint was not suffered.

long to remain. The Lord in mercy removed my pains, cleared my views, and inclined me to cry unto him: and though I had not much comfort, yet underneath I felt the Everlasting Arms secretly supporting me, yea, strengthening me to overcome. He is a gracious God, and will not suffer his children to be tempted above what they are able. No, he has promised to "give strength to his people: The Lord will bless his people with peace." I can set my seal to the truth of this precious promise: but yet to satisfy my mind fully, I want a further degree of light with regard to his will concerning me in some things. I feel a constant fear of yielding to my own, and a dread lest I should mistake his. Surely he must have wrought me to this self-same thing,—will he then suffer me greatly to err, either in principle or in practice? Noman in this case, sinful as he is, would not; far less a gracious God.

June 25. I have taken up too much time and thought to-day with temporal things, which has a little interrupted my close communion with the Father of Mercies. O for power not only to live but to walk in the Spirit. I have now entirely given up to the Lord, what has engrossed too much of my thoughts and conversation for two days past. I believe it is from himself, and therefore hope he will succeed it. How narrow is the way we are called to walk in, would we enjoy constant communion with God! Yet I believe it consistent with every lawful situation

and occupation in life. Though necessarily employed in outward things, still through grace, the heart may be at liberty continually to attend to an indwelling God. This will naturally lead us to watch in all things; but without a measure of this recollected watchful spirit, it is impossible to walk closely with God. I have been more injured lately for want of a greater degree of this, than for some time back. With it I experimentally know, we may retain, in the midst of worldly employments, a constant sense of the Divine presence.

July 20. Sunday. Slept but little through the night; rose very early; spent some hours in secret with the Lord, and found access to him. But how shall I express his goodness to me through the day. It was indeed one of the days of the Son of Man: the waters of the sanctuary were as a great river; I could indeed adopt the language of St. John: "Truly our fellowship is with the Father, and with his Son Jesus Christ." In several things I had the petitions I asked of him. "The joy of the Lord was my strength," for I felt no weariness, neither want of food; this not only at the Lord's table, but also through the day.

21. As soon as I awoke this morning, I enjoyed free access to God; this continued all day: wherever I went I found him; in public, in private, and in secret. Whence is this to me, that my God should deal so bountifully with an unfaithful, unfruitful creature. I feel so utterly

unable to tell of all his goodness, or to express my gratitude-all I can say falls so short of what I would and ought to say, that it leads me sometimes to give over attempting it, and in silence to admire and adore that depth of love which I feel, but cannot comprehend. May I go many days in the strength of this meal. But, O my God, I do not mean so as to receive no more for some time. No-I want every moment the intercourse open between thee and my soul; that I may be constantly drawing out of thy fulness grace for grace, till thou shalt receive my happy spirit home; and even then, I shall live only by the continual emanations of thy love to my soul. While in this vale of tears, O encircle me every moment in the arms of Divine love-there only am I safe.

—— 30. My spiritual joy has sensibly abated for some days;—" Yet I will trust in the Lord and stay myself upon my God." Not that I am walking in darkness, only when I reflect on the deep and close communion I enjoyed with him lately, I now seem comparatively at a distance. The bare recalling of the happy time to mind has often since in a measure renewed it:—" He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." This Scripture promises a permanent rest and happiness: there is no interruption mentioned as unavoidable. And yet many good people, I do

not know why, have received it as a proposition quite conclusive, that while in this world, we must be as unstable as water. It is generally said the arguments drawn from experience are most satisfactory. Were I to admit this, and argue merely from what my experience has hitherto been, it would certainly lead to the adoption of the above opinion. But if the generality of Christians live much beneath what the word of God describes as their privileges, must I thence infer it is impossible to live up to them? I cannot think the conclusion would be just. especially as I can see no foundation for such an opinion in the Oracles of Truth. Therefore, I would not permit their experience to have much influence in determining my judgment, concerning the degrees of grace attainable in this life. The Lord knows I do not here speak as one who has already attained, but rather as one who is deeply conscious, that as yet, exceedingly little is attained. Yet, I believe, that in spite of the numberless infirmities inseparably connected with flesh and blood, God is both able and willing to make me "rejoice evermore, pray without ceasing, and in every thing to give thanks." At the same time, I believe, that no degree of grace can exempt us from being very sensible of a difference at one time from another as it respects the measures of spiritual comfort and joy.

August 7, Friday. From indisposition of body, was prevented using that degree of abstinence I

generally do on this day; not from any superstitious regard to Friday, more than any other day; only I find it profitable to set one day apart for more special acts of dedication. Was sensible of an increase of life and power. In the evening enjoyed much profitable conversation, and found a blessing both in social and secret prayer. Inward trials and temptations have been stronger than usual. What a burden do I still feel the remains of indwelling sin. Lord, give me all the liberty I can enjoy in this life.

---- 8. Still I groan, being burdened. And yet what a mystery, I every moment, more or less behold the glory of God in the face of Jesus Christ: I never lose sight of a reconciled God. O what cause for thanks. What a great support must this prove under every pressure; unquestionably it is; yet here is no contradiction. I believe the clearer my views of Divine objects are, and the closer my communion with God is, the more exquisite will be my sensibility of sin. What grief does it give, to feel any thing in me contrary to the God of love. How does it cut me to the heart, that I should ever grieve his patient and good Spirit. In the evening went to the chapel, and heard a sermon from "Little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming." Towards the end of the service, my soul felt agonizing with desire and expectation for a blessing, while singing these lines:-

"Give, give me all my soul requires, All, all that is in thee."

I felt as if grasping all that heaven could bestow. - 14. This has been a day of sweet serenity and unutterable peace. I feel at a loss to express my enjoyments under a sermon at five in the morning. The Lord was present; the word came with power; I felt surrounded with his goodness, as Jerusalem is said to be with mountains. My soul was fed with manna and fatness. I felt more firmly persuaded than ever, that the Lord would not suffer me to be tempted above what I am able. How good to wait upon God: he has been at my right-hand all day, and my communion with Jesus has been near and delightful. What I lament is, that my conformity still remains so comparatively small. O that I could extirpate every foe he has in my breast. But, alas! I have no might against this great army. It is his own work, and, Lord, my eyes are unto thee for deliverance. How comfortable to know, that though my enemies are potent, HE is Omnipotent; though they are mighty, HE is Almighty.

September 24. The lessons I have been learning for some time past have been, First, To endeavour to keep the eye of my soul steadily fixed upon the Lord Jesus, as the only way to obtain whatever I want; and to be preserved from wanderings and unprofitable reasonings. Secondly, To cry without intermission to the Lord for purity, that I may be more fully qualified

to act for God. When it will be for thy glory, enlarge my sphere of usefulness, and continue my constant desires of doing thy will: O let me not lose any opportunity my present situation affords. Show me, Lord, if I am cutting off all superfluities; all unnecessary expense in apparel, furniture, &c. &c. Surely this is a privilege; yet not esteemed so by nature: it loves what is new, grand, elegant, extravagant. I did so as well as others, till he who is rich in mercy opened my eyes and showed me a more excellent way. Yet I fall short. Were salvation by works, I should be undone: eternal praises to God it is by grace through faith.

For some time death has wore an amiable aspect; I have almost longed to get away. Nothing checks this desire so much as a hope to do something for God before I die: except this, I have nothing to do here. The world to me has lost its charms: I see through the vail; it is too thin to hide the cheat. In God alone is my comfort: Jesus is the only source of my consolation. I am pained by the righteous, as well as distressed by the wicked. The former are so torn by prejudice, faction, and party spirit:—the latter, so awfully dishonour the God I love. Lord, see the ways of both, and heal them.

October 12. This morning had the clear witness of God's Spirit with mine, that I stood accepted through the Beloved. This animates and invigorates the soul, in all her combats with sin, Satan, and the world. Faith is indeed a

precious gift. How mysterious in its nature, and in its workings! What a new world does it lay open to the eye of a believer! What glories does it display! But, above all, how inconceivably, yet certainly and sweetly, does it unite the soul to Jesus! producing a relation and connexion much nearer and dearer than any earthly one. O Jesus, what constant source of consolation art thou to my soul!

-24. Have been confined by sickness. The rod was gentle, but I am never laid on a sick bed without being convinced I have not sufficient grace for that situation. Ever since the Lord gave me a relish for Divine things, I have had a desire to be continually employed for him. When confined, I seem to be laid aside from this delightful work, which depresses my mind, and often robs me of that degree of comfort I might otherwise enjoy. Now surely this is an evil, and bespeaks me defective in point of resignation Yet, so gracious is God, he generally brings good out of it, by stimulating me to cry more earnestly for that measure of grace which shall alike enable me to be devoted to him in sickness as in health; in adversity as in prosperity. In the course of this last illness, I felt at times so ardent in prayer for this, that it almost seemed more than my feeble frame could bear.

November 25. My soul has been exceedingly sorrowful for some weeks. I think I have not experienced such deep and variegated distress since I knew the Lord. My inward conflicts

have been very severe, I was truly in agony of soul, and many outward things concurred to aggravate my affliction. What adds a pungency to my sorrow is, the unusual workings of a proud heart, and an unsubdued will; neither of which are willing to stoop to the present cross. My whole soul feels as if in confusion. My God, let not the spirit fail before thee.—O speak this storm into a calm.

"Omnipotent Lord, My Saviour and King, Thy succour afford, Thy righteousness bring: Thy promises bind thee Compassion to have, Now, now let me find thee Almighty to save."

——30. I now take up my pen to record the mercy of my God who has looked upon my affliction, and in some measure removed it. In my distress, I cried unto the Lord, and he heard and delivered me. He calmed the tumult of my soul, and said to the raging billows and roaring waves, "Peace, be still." Bless the Lord, O my soul.

December 24. Through the abounding goodness of my God, my inward conflicts have been less severe for this last week, than for months past; and I have enjoyed a measure of communion with the Father and the Son, in company and when alone, in prayer and meditation. Yet I have had the pressure of many outward things, and sometimes fears lest my inward quietness was owing to want of ardour in the pursuit of Divine objects. I am morally certain that my faith is stronger, my views clearer, and my

enjoyment of the sweet intimations of the favour of God more lively: only I think I do not possess that painful earnestness of spirit, which I have experienced. Lord, let me never rest but in the full enjoyment of thyself.

This year is now drawing near to a close, and I feel a painful conviction, that I have made comparatively but small progress in the Divine life. O that before it ends the Lord would come and finish the work begun in me, and let me enter into the rest of perfect love. Lord, hear the prayer of thy handmaid.

——31. I have repeatedly to-day renewed my engagements to be the Lord's in time, and to all eternity. At night, heard a sermon on "Arise, and depart, for this is not your rest." While attending to it, the Lord shone upon his work on my soul. My interest in Jesus was as clear, as if written in the most legible characters.

"Meridian evidence puts doubts to flight,
And conquering faith anticipates the skies."

O wherefore is the Deity so kind! Astonishing beyond astonishment! Heaven our reward above, for heaven enjoyed below!

## 1773.

## Diary continued.

January 1. And is the former year gone gone, never to be recalled !-- Where is it? Lost in the ocean of eternity! Awful thought! Not so the deeds I have done in the course of it, they are faithfully recorded in the Divine register. O my soul, how wouldst thou blush at the recital, were it not for the blood of Jesus,-Blush, did I say, alas! how confounded wouldst thou rather be? In it would be found, ten thousand times more than enough to condemn thee to all eternity, were it not that Jesus stands between the Father's wrath and thee. O" Jesus my hope, for me offered up," how shall I,-how can I sufficiently praise thee! I lament the coldness of my heart. I would it were ever burning, seraph-like, with love to thee; but, alas! how insensible is it to that vast love that "thee inclined, to bleed and die for me!" O for more love!

I awoke, and got up very early to begin the year with my immortal Friend; but through

affliction of body was prevented going to his house, yet the Lord made it a sweet day to me.

- 19. For these two weeks past, I have had cause every day to bless the Lord for his goodness to me. The additional power given me some time ago, to rely on him for the accomplishment of his promise, still continues; to which is united, a measure of faith, love, and zeal, for the glory of my God, and the salvation of others. This last week he has afforded me delightful communion with himself, in secret prayer, meditation, and conversation. I also experience that Christ is more and more precious. I seem to see more than ever the immense value of his blood, as a fountain to which I am permitted to have daily and hourly recourse, for the removal of fresh-contracted guilt; for continual short-comings; and for further degrees of sanctification. O Jesus, in thee is all I wantbut for thee, and my interest in thy complete atonement, where should I appear,—or how should I appear! Confusion would for ever cover me, and my best deeds. In thee alone is all my hope, and all my comfort. Of late, my heart leaps for joy at the very mention of the name of Jesus. I can truly say,

> " Jesus, thy blood and righteousness, My beauty are, my glorious dress."

O how cordially does my soul approve of the whole plan of salvation; but still I grieve daily for my unfaithfulness, unfruitfulness, unwatchfulness; these three evils are a source of much sorrow to me.

-26. For these seven days past, I have experienced, in various ways, the goodness of my God. The means which he has most blessed has been secret prayer: this I prove a holy preservative against the many snares of an evil world. By it I am fortified, and in some measure enabled to bear the trials which are constantly occurring in common life. There is no situation in life exempt from trials. To be " from all things that disquiet free," is incompatible with a state of humanity. To suffer so as to glorify God, is all we can ask or expect. Some weeks ago, I found meditation the way in which I enjoyed most of the presence of the Lord; but he varies this, as his wisdom sees best. I have felt the pressure of several trials for a long time, but have been allowed to cast my burthen on God: and, especially of late, he has given me an increase of power to trust in him. My faith in the promises is also sensibly strengthened; but still I lack that degree of it, which would enable me to lay present hold of them: yet, I believe, "He that shall come, will come, and will not tarry." This forenoon, I found Christian conversation and prayer truly blessed. 'The Beloved of my soul drew nigh, and comforted me, and others with me. Several opportunities also occurred for the good of others, which the Lord enabled me to embrace; O that he may bless them. He is very gracious

in this respect, and as he knows I am prone to be discouraged, he sometimes condescends to let me know, that good is done by my feeble efforts; this animates and encourages me to renew my attempts. I seem to be in my element when acting in any way for God. My soul truly desires to be wholly His; but, O, how far am I from this. For some days I have enjoyed a calm abstracted frame of mind—free from creatures—cleaving to God.

February 14, Friday. Endeavoured to set this day apart as usual for prayer, abstinence, and self-examination. Upon the whole, it was profitable, though not remarkably joyful. This last week the Lord Jesus has drawn very near to me, and wonderfully manifested his presence; so that I have seen and conversed with him as a man with his friend: yet these visits of love were but short. O to have them more abiding. Were I more holy, I should enjoy more of God. It is this, (when we are accepted through the Beloved,) which capacitates our nature for the enjoyment of Him. The pure in heart see God. My soul desires holiness, but, alas! how little of it do I possess. I have cause to be thankful that my evidences of justification remain satisfactory, but this is not enough; I pant for the full image of God.

——25. The accomplishment of a gracious promise on which God had enabled me to trust, appeared very nigh—just at hand. I have looked almost every moment for it, yet when attempting

to lay hold of it, I have found a painful inability and impotence. God only can give power to believe, so as to enable us to possess any promised blessing. All is from above-nothing is left for human boasting. Lord, I desire it should be so: I delight to give thee all the glory. O then magnify thy mercy above all thy Name. I still feel wanderings in secret, though not so many as last week, and also fear my communion with God has not been so close for some days past as usual; yet, I thirst to glorify him in every possible way. I feel, in this time of almost universal defection, much drawn out in desire and prayer, to be enabled and honoured to confess God; to bear my testimony against the sins of the times, by my lips, from my heart, and in my life. May God give me power so to do. He favours me, even in my narrow sphere of action, with many opportunities daily to act for him, and causes me to delight in being so employed. If he accept my mite, it is great condescension; I ask no other reward. He knows if I had all, I would through his grace give him all, but, alas! I have nothing. What shall I render unto him who has done so much for me! Lord, show me, if I can do any thing for thee; thou often workest by the weakest instruments. Lord, here am I, send me; but O direct my every step. At present, I am perplexed with regard to some temporal affairs, and fear to trust my own judgment, and even that of others, lest I should mistake the Lord's will concerning me: O my God, cause light to arise. I give up all to thee, do thou guide me in all things by thy unerring counsel, in the way that shall bring most glory to thee, profit to others, and to myself.

March 9. When speaking of the Lord's goodness to me this forenoon, I sensibly felt the Divine life increasing in my soul, and was enabled to believe he will do great things for me. In the same moment my spiritual foes made a fresh attack upon me; but I felt sweetly resigned to suffer all my God should permit them to do; and was forcibly persuaded he would give strength according to my day, and fully perfect what concerns me. I often find, when ready to be discouraged with outward and inward trials, I am instantaneously lifted up and comforted. Surely this must be from my invisible Friend, the Lover of my soul. O that I had a deeper sense of my mercies, and of my infinite obligations to Jesus Christ. That this may be the case, O Lord, reveal thyself more fully.

——11. These two days experienced rather a degree of languor on my mind, and feared lest I should take rest in the degree of freedom I had obtained from the fiery darts of Satan. I cried unto the Lord to prevent this, for of all states, I dread a lukewarm one. In the evening, went to the house of God, where the enemy tried in an uncommon way to afflict me; but he over-shot his mark. I was for a few minutes distressed, but quickly my God came to my

relief, and poured the consolations of his Spirit into my soul in an abundant manner. How good is God! and how malicious is Satan! but he is a chained enemy, and those who believe in Jesus shall triumph over him.

- -16. Opportunities of various kinds have crowded upon me wherein to act for God; with desire I have attempted to embrace them, and have found comfort in it. My soul constantly thirsts to glorify God, and these are my happiest moments which are thus consecrated to him. O to be able to fill up all my time with and for him. I hope I am always employed in what has either an immediate or remote tendency to glorify him; though still, alas! how much time I comparatively trifle away. O that I could learn to redeem time: Lord, teach me. Jesus to-day appeared very nigh and clear to the eye of faith; but my soul is grieved for want of more fervour in secret prayer. I do not agonize and wrestle Jacob-like, and I am also distressed with wanderings. Lord, cure these evils.
- 29. For the last week have felt much as usual, only not so much joy, yet my evidences of justification are clear, through mercy very clear, and also possess a grateful sense of it. I constantly prove this a great support under distresses of various kinds. Lord, thy goodness is great to me in this respect. O for equal clearness in my evidences for sanctification. Of late, I feel painfully convinced that I do not pray enough: Lord, give me a spirit of prayer and supplication. I have

taken some steps in an affair which as yet is only in embryo,—a larger attempt in the way of doing something for God than I have as yet tried. O that he may succeed it. If my heart do not deceive me, his glory and the good of my fellow-creatures are my motives: of the two, I find the former proves the strongest stimulative. What an honour to be permitted to act for God. Lord, thou knowest this is my highest ambition.

April 5, Sunday. In coming home from the house of God, Jesus felt intimately nigh. He seemed as if hovering over me with eyes of tenderness and love; while the silent language of my heart was ;- "I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my Love till he please." I constrained my Lord to abide with me. I found HE was all in all to me, I felt deeply convinced, that nothing but Divine love could wean us entirely from the world: but that a fullness of it would effectually do this. It is a good so infinitely superior to any thing the world has to offer, that, with an omnipotent sweetness, our judgments are convinced, while our affections are wholly captivated. O to feel it ever thus. This is indeed very desirable; yet the heart may be right with God, when there is not such an overpowering sense of this conviction present to the mind: but I am conscious I do not sufficiently advert to this. I am too much affected with the alteration of my frames; when I believe it is partly owing either to the body, or the strong effect of powerful temptation.

- 11. I have cause to say the mercies of my God are new every morning, yet there are seasons when he more richly displays his glory in Jesus Christ:-increasing my communion with himself, and making his love flow more plentifully into my soul. But at all times, however tempted or tried, in great condescension, his Spirit bears witness with mine, that through the Son of his love he is reconciled to me. According to his gracious promise, he does more and more establish me herein; especially when most on the stretch for sanctification: then it is the Divine witness shines with peculiar brightness. Lord, how infinitely am I indebted to thy free grace! O for a heart continually flaming with love to thee. At times a languor overspreads the surface of my soul, which frequently diminishes my spiritual joy; but as Jesus Christ, and not joy, is the foundation of my hope, I am still, through grace, enabled to hold fast my confidence. But this also is the gift of God, and he makes me deeply sensible of it; and that every grain of faith, love, hope, joy, &c. &c. comes from Him, and is maintained by Him. I have nothing but what he gives me; I am nothing but what he makes me; and I rejoice that it is so. I want more and more to lose sight of self and confidence in myself, and to trust in the Lord alone. He still continues my ardent desires to promote his glory, and affords frequent opportunities in which to act for him; with power cheerfully to embrace them; and this not from

legal or selfish motives, but from love to my God.

--- 14. Again this morning my God made his goodness to pass before me. When Lawoke these words spontaneously flowed from my lips several times:-" Seek the Lord, and his strength; seek his face evermore." When I arose, the curtain of mortality seemed drawn aside, and I got a Mount Pisgah view of my heavenly inheritance. My soul appeared to mount up on the wings of faith and love, and beheld all the good land. By faith I saw my God, and sweetly viewed him as my Father, with whom I should be to all eternity, when a little more time on earth had elapsed. I would have gone immediately up to him, and no longer on this side Jordan stopped. How cheerfully could I have bid adieu to all below. But, Lord, thy time is best. Quickly after this glorious manifestation, lest I should have been exalted above measure, there was given to me a thorn in the flesh, but in it I saw the goodness and wisdom of my God. Yet how amazing is human frailty! I found it brought a degree of heaviness into my souls How easily am I affected. Lord, wholly subdue my will. If it were lost in thine, all would be alike. O forgive my weakness. Through the day, experienced much sweetness and liberty in secret and social prayer. When at the throne of grace in private, just before dinner, I was favoured with a small degree of that rich display of future glory I saw in the morning, and was

made sensible it was for me. Amazing, stupendous mercy! O the heights and depths of redeeming love! O to be lost in the glorious abyss!

- -21. For some time after my last date, the power of the enemy was restrained, and I had peace in all my borders; enjoying a measure of the love of my God, and strong faith in Christ: but after that, Satan was permitted to try and tempt me in a way I have not felt for some years. I saw the cloven foot, yet could not, from the nature of the temptation, avoid being distressed. After two days thus suffering, the Lord rebuked the adversary, and there was a calm; this brought with it a temptation of another kind, a fear of a Laodicean spirit. O Lord, deliver me from this foe, make and keep me active. Trial succeeds to trial. We must endure the cross in one way or another: it is a piece of necessary discipline in this state of probation. In all, I want from my heart to be able to say continually;-"Thy will be done." In entire resignation to the Divine will, lays the true happiness of man. But nothing, except the all-transforming power of sovereign grace, can effect this; by nature we are as prone to follow our own will, as the sparks to fly upwards,
- —— 29. Endeavoured to strengthen the hands of some of the Lord's people, who were variously exercised; though I needed rather to be comforted myself; but in attempting to assist others, I am assisted myself. I have often

observed, that however distressing my own situation, if an opportunity offered to glorify God, by doing good to others, especially spiritual good, my own distress was for the time suspended, and I was enabled to speak as if going on my way rejoicing; but when the occasion was over, my own distress has frequently returned. Surely this also must be of God, for by nature we are prone to sink under trials, and inclined to complain when speaking to others. I am certain I can never have good cause to complain of God. If in any, or in many ways I am exercised, it is for some wise end; and besides, I know I have deserved to suffer much more. I have always reason, therefore, to speak good of the Lord to others, and thereby encourage them to go on in seeking and serving him. At times his people may be in heaviness through manifold temptations, but never without a needs be, to justify it; and still the ways of wisdom are ways of pleasantness, all her paths are paths of peace.

May 12. The last week I have endured what seemed to my weak spirits a great fight of affliction, which still continues, and has to-day considerably increased. I desire to do and suffer all the will of my God; but though the spirit is willing, the flesh is weak. Never, since I knew the Lord, have I had at the same time such a complication of trials. What adds greatly to my distress is a want of power to bear them with a becoming firmness of mind. For a short

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time I possess this, but when trials press hard upon me, I again lose it, and then I suffer most acutely. Yet, I believe, that deliverance will come—that all shall work for my good—that my God does all things well, and—that I shall yet have cause to praise him. The surface of my soul is often furiously agitated: but I bless the Father of mercies, who enables me, though tempted, to hold Jesus by faith. And though I am encompassed with variegated outward and inward trials, my heart constantly thirsts to glorify God, and he enables me to embrace the opportunities which occur.

——21, Friday. A day in general sacred to the interests of my own soul and others, and the cause of God. In the forenoon enjoyed much time alone, but trials so abounded, and their

weight so increased, that I seemed pressed down under their load, and could see no way of deliverance. I endeavoured, by repeated prayer and meditation, to cast all my care on the Lord; to justify him in all his dealings with me; to stir up my soul to trust in him, who had hitherto been with me in the fire and in the water, and often delivered me; and I felt a degree of power to stay my soul upon him, and also to hope he would make a way for my escape. I enjoy at present, in spite of the sable curtain which seems to be cast over all my concerns, a secret hope, almost a persuasion, that the womb of Providence is pregnant with some events of great importance to me. May I in every situation, whether prosperous or adverse, be enabled to glorify God, and to suffer all his righteous will.

June 2. Still the Lord is conducting me through the fire and through the water, though I dare not say he leaves me comfortless. At times, the consolations of his Spirit flows sweetly into my soul, and my spirit cleaves to God in faith, believing he will order all things well. At other times, the enemy obtains an advantage over me, and musters before me in dread array all my present difficulties; and adds many apprehended ones to the number. He suggests also that the Lord deals hardly with me, and that his promises will perhaps fail. It is thus he subtlely works upon remaining corruption, and raises a mighty storm in my soul, so that I am almost driven to my wits' end. Nothing quells

the tumult but a fresh act of self-dedication, and an endeavour to fix the eye of faith upon the Lord Jesus. I feel more and more that carnal reasoning is an enemy to the work of God in the soul, yet to this I have been more tempted of late than for a long time. There is one good effect I experience from my present trying situation; I see more than ever the value of the Bible, obtain more comfort from it, and from the prayers of the saints. I am still tried at times with wanderings in prayer, with impatience and self-will. I groan to be delivered. Formerly a weak body pressed down my soul, but for some time a distressed mind has much affected my body.

July 1. Since the twelfth of June, I have had much affliction of body. The Lord chastened me, but I was not given over unto death. O that the rod may answer the gracious designs of my heavenly Father. In the course of my illness, I had not much comfort: at times, the Lord drew nigh, refreshed my soul, and composed my spirit; but at other seasons, through the pressure of my disorder, I was unable to lift up my heart in the exercise of faith and prayer; when I did, the Lord was at my right-hand. Since I have been raised up, the Father of Mercies has allowed me a large measure of the consolations of his Spirit; yet he permits me to be exercised with various trials. O that, in a more sensible manner I felt them bringing forth

the fruits of righteousness. My privileges are great, but still I have to lament my progress is small. Lord, quicken my tardy pace, for the glory of thy great Name.

— 23. I have experienced, since my last date, a sensible increase of communion with my God, with a deep consciousness of my unworthiness in every respect. He has graciously kept me in the trying hour; delivered me from giving way to evil reasoning and unbelief; allowed me also many sweet seasons in secret and social prayer, and has blessed in a measure the means of grace. But, O, how unfaithful am I, and how unfruitful! A constant sense of my short-comings abides with me, though often through the goodness of God without condemnation, yea, sometimes with a strong sense of his love. O the depths of Divine grace! What cause have I to say,

"Depth of mercy! can there be, Mercy still reserv'd for me! Can my God his wrath forbear? Me the chief of sinners, spare?"

The Lord has in mercy removed some of the trials with which I have been so long exercised; but has permitted others to succeed them the most unexpected. Keep me, keep me, gracious God, and never let me go. Since last night, I felt a degree of unbelief, which threatened to make dreadful havock in my soul; but I cried to my God with strong cries, and he graciously

interposed. Who is a God like unto our God, who passes by the transgressions of the remnant of his people. But I am vile, I abhor myself.

August 26. For the last three weeks, I have been travelling for the benefit of my health. During that period, I have seen and experienced much of the goodness of the Lord, and much of my own weakness and proneness to depart from the living God. Have endured strong temptations and trials, and have not been so faithful as I ought to have been; this has proved a source of much and keen distress. Lord, what is man; What am I! how wretched, poor, and miserable in myself. Even after all thou hast done for me, how unable to withstand the smallest temptation! Yet, in spite of all my unworthiness, how gracious is my God. At times, on the road heaven itself seemed to be open: I might ask what I would. My communion with my God was near and delightful, and my union with Jesus intimate. On reflection, I seemed to have been employed rather in enjoying than in hungering after more. This spiritual feast was soon succeeded by a flood of temptations and trials, where, alas, I failed: yet the Lord did not cast me off, but sweetly melted down my heart with a godly sorrow for sin, and poured his love into my suol. O the goodness of God!

—— 18. For the last two weeks, I have been tried without intermission; yet have had many delightful moments, in which my God has been very near, and my Jesus very precious. Indeed I

have it to say, to the glory of free grace, that I every moment behold God reconciled, through the Son of his love: though the degrees of sensible comfort, and nearness to him, greatly vary. I often feel such fiery darts from the enemy of my soul, as almost terrify me; at other times, future trials are represented in such frightful colours, that for a short time they fearfully unhinge me. In all these distresses, real or imaginary, I find no cure, but in looking simply to Jesus, and cleaving close to him; but then he supports and comforts me.-The Lord has condescended to show me his will, in a most astonishing manner, respecting one of my trials. But, alas! what shall I say; when the Lord has showed me his will, I seem not to have power to comply, all within would oppose it. The struggle is great between a strong desire to sacrifice all, and obey my God; and an ardent desire to act so, in all things, as to secure the approbation of the thinking and judicious part of mankind But, Lord, if thou call me to give this up, yea, to forsake all and follow thee, Abraham-like, I would cheerfully obey.

October 8. Endeavoured to set apart this day entirely for the concerns of my soul, but was not relieved of my present load; I mean various trials pressing hard upon me. On the contrary, my distress was greatly heightened by those, from whom I expected help. O my God, I desire to say in the midst of all, thou doest all things well. If I suffer, it is surely needful, and

less than I deserve. O sanctify my troubles, and when thou seest meet, remove them: only let me not be tried above what I am able, neither suffer me to mistake thy will. I commit myself and all my concerns into thy hands. O enable me to possess my soul in patience, until thou sendest deliverance. Be not thou a God afar off in the day of trouble; but nigh at hand, for thy great Name's sake. The troubles of my heart are enlarged, O bring thou me out of my distresses. Remember thy precious promises. Let it not displease thee, that I plead them with thee; I would bind thee with the girdle of thy own faithfulness. How mysterious are the ways of Providence. His paths are in the deep waters, his footsteps are not known. He giveth to none, account of his matters. Though not permitted to doubt of the favour of God, and having besides many precious promises on which to rely, I feel at present, like Jonah, as if in the belly of hell: so tempted, so tried, so tossed, so perplexed, so surrounded with mountains of difficulties! Lord, clothe me with the whole Christian armour, that I may be able to withstand in the evil day, and having done all to stand

November 15. Felt unwell this morning, but was blessed in social prayer and Christian conversation. I was greatly animated, and all this day my expectations have been great respecting the accomplishment of some precious promises. I seem to have had at times a foretaste of the

happiness I hope soon to enjoy. Surely my God is near, and he will turn again my captivity. I have expected every time I have gone to prayer, that he would burst my remaining bonds asunder, and deliver me out of the hands of my enemies, that I may henceforward serve him in true holiness, without fear, all the days of my life. Come, Lord Jesus, come quickly.

December 18. The Lord has been gracious this week in restraining my enemies, and allowing me a measure of communion with himself; in blessing his word in reading, and by inclining me in every possible way to act for him. He has indeed made this a very comfortable day. In the morning I was tried, and for a moment I was ready to yield, but quick as lightening came the Lord to my assistance. I endeavoured to give the cause of the trial to himself; he comforted me, and has removed it. How tenderly does he deal with his children: He also to-day strengthened my hands, by my helping others in different ways; especially in conversation and social prayer. In the former, when speaking of the Lord's second coming, he made me to rejoice with joy unspeakable; and while employed in the latter, I was made to mount up on the wings of faith and love: God the Father felt benignly nigh. The joy of the Lord in a peculiar manner, this week, has been my strength. I have walked up and down in his Name, rejoicing for the consolation. He has heard my prayers, and answered them, both for

myself and others. On Tuesday, I asked earnestly his comfortable presence, when intending to meet with a few Christian friends for prayer and religious conversation; and he was unspeakably gracious to us all. O how good is God! But Satan has varied his temptations. When much distressed in body and mind on many accounts, he tempted me to despondency and unbelief; now that the Lord is gracious, and has enlarged my borders in a spiritual way, he tempts me to selfapprobation. But my soul abhors the thought: the Lord has made me as fearful of this abomination as of hell itself; nay, more. I have cried to the Lord against it; I have repeatedly fled to the blood of Jesus, and endeavoured to lay very low before my God, and the force of the temption is abated.

exceedingly gracious unto me. Last week, he made me walk more immediately in his presence: appealing to him for what I did and left undone. My fellowship in a low degree was with the Father and the Son. My love to secret prayer, and power to abide in it more than usual, still continues; and though I do not always obtain immediate answers, I reap generally the fruit of it afterwards; by finding when with others a power to keep my mind stayed upon God; to hold communion with him, and ability to converse with profit; it also keeps me more sensible of his presence wherever I am. He has of late condescended to bless serious conversation on

religious subjects to my own soul and others; and also afforded me many opportunities to act for him, by doing good to my fellow-creatures. This, I thank God, is still my element; not from any expectation of gaining heaven by it; that I know is the alone purchase of the blood of Jesus; but from a more noble principle—love to Jesus, and a desire to glorify God. I would that all I have and am were devoted to him.-Yesterday the Lord taught me a useful lesson. I had gone to his house with large expectations; and after waiting upon him in the use of the means, without feeling more of his power or love than I had brought with me, I grew dissatisfied, and felt a fear lest I should lose what I already possessed: immediately I felt a deep conviction, that it was my duty and privilege to cleave as close to God when dry and barren, as when full of divine consolation. This, as if coming from above, penetrated to the centre of my heart, and brought with it a power to comply, which led me to hope it was from God, and it has in some measure abode with me until now.

## 1774.

Remarks on Providence-Diary continued.

DURING several months of the last and present year, and indeed at different periods of her life, Lady M- appears to have been greatly exercised, by being called to pass under dark and mysterious dispensations of Providence. She was habitually accustomed to adore Jehovah in his government of the world. She firmly believed, that every event, small as well as great, was subject to his sovereign management and controul; that the operations of his hands extended to all the minute circumstances of her life; and, therefore, gratefully relied upon the consolatory declaration, "The very hairs of your head are all numbered." This, with her, as we shall have frequent opportunity to observe, was not an idle speculation, but a practical principle. She, therefore, diligently sought to know the will of God; not only as it related to the interests of her soul, but also to the arrangement of her temporal concerns; by studying his word; by persevering in prayer; by attend-

ing to the indications of his providence; and, in short, by acknowledging him in all her ways. Yet, at different seasons, she was permitted to wander through a tedious night of providential darkness, before she received the accomplishment of the promise, "He shall direct thy paths." It is in this way the Lord frequently "trieth the righteous," and calls into exercise their patience, their fidelity, their fortitude, their resignation. Yet his promise cannot fail; if they endure as seeing him who is invisible, he will bring them forth as pure gold. The Christian believer should, therefore, never despond; should never give way, no not for a moment, to dishonourable thoughts of God. Though all around be gloomy and portentous, though not a single ray of light dart across his path; yet, let him remember, that all is under the guidance and direction of that Almighty Being, who has never once failed to deliver his people out of all their troubles.\*

January 17. Upon a review, as usual, of the past year, I found it had been a time of great

<sup>\*</sup> The following judicious and practical remarks on this sublime subject, by a Lutheran divine, † deserve the most serious attention. Providence displays the wisdom, goodness, power, and other attributes of God; we should therefore study his perfections in it. The providence of God governs us with cool and consummate wisdom and goodness; we should therefore avoid all rash censures of it. God governs us with uncontrollable power; we should not therefore attempt

<sup>†</sup> Vide Sohnii Op. tom. ii. art. 19, de providentia.

trial from various quarters, and also of great consolation. Upon the whole, I had reason to conclude, that I had made some small advances in the Divine life: but when I considered the privileges which I had enjoyed, I saw much cause to be ashamed that I had attained no further. I endeavoured to humble myself before the Lord, and to renew my covenant engagements to be his: this I found myself heartily willing to do, and he made it a profitable time to me. O that I may, if spared, be more faithful to my gracious God this ensuing year! Since its commencement, I have experienced his goodness in many ways. Mercies and trials have been blended in an uncommon way.

March 5. Still I am kept looking for a deliverance from spiritual foes, and also from temporal difficulties, that I have not yet experienced. My soul pants after a full enjoyment of my God;

to resist his government, as if we would provoke the Lord to jealousy, by pretending to be stronger than he. God governs by means; we should therefore neither tempt him by neglecting to use them, nor vainly abuse them to superstitious purposes. God extends his providential care over the most minute objects; therefore we should avoid anxious solicitude, and rely upon him for a supply of all our wants. Since, in providence, all instruments are to us only what it pleases God to make them, we should take care never to sacrifice to our own net. However prudent our plans may be formed, and however successfully they may be executed, as all events depend on God, we should pray to him with submission and confidence. Since providence is the management of God, we should neither be proud in prosperity, nor distrustful in adversity." Lady M- appears to have had these important truths engraven on her heart by the finger of God; and the support which she thus secured to herself during seasons of severe trial, is strikingly exemplified in very many of the following extracts,

all things, persons, and places, seem empty. O that he would quickly come! The attraction from above is powerful, though more in desire than in possession; yet the little I do enjoy creates such a fervour in my soul for more, as admits of little or no delay; such a thirst as nothing but God himself can satisfy. In the midst of trials and temptations, both outward and inward, he keeps me strongly desiring, and feebly attempting, to embrace every opportunity that offers for glorifying him in every possible way. And in this, he is not a barren wilderness to me, but comforts and strengthens my heart. Often, in tender mercy, he condescends to let me see he accepts of my desires to serve him; yet my heart is pained I do so little for him, that I love him so little, and am so little conformed to him. I have long esteemed his will very precious, and in some measure delighted in it; yet, alas, how often does my nature in some things spurn at it. Lord, this is my misery, my hell. O destroy all rebellion in it, with a sweet Omnipotence; this, O my God, thy mighty arm alone can effect.

—— 18. I hardly know what to make of my present situation. My views of spiritual objects seem clear, my faith pretty strong, and my desires after entire devotion ardent: yet I feel, to my own apprehension, languid and dull; have little sensible comfort; not so much power to abide in secret prayer, and many wanderings both in secret and family prayer. I feel in danger

of repining and growing impatient, because my God delays his coming, in that full and permanent manner he has promised. But in spite of all these discouragements, as to myself, the Lord is enlarging my sphere of usefulness; increasing greatly my opportunities; enabling me with desire to embrace them; and sometimes not only suspends my spiritual distress when acting for him, but also silences my complaints, and gives me freedom and power to speak for him. Perhaps he may see it needful to keep me low as to spiritual enjoyment, lest an abundance of both should puff me up. O my God, keep me from spiritual pride, that dreadful evil;but would not more of thy grace humble me? The more I have of thee, the more I should loathe myself; the more I should see of my own nothingness. O, come then, gracious God, overpower me with thy love; swallow up my soul in thee: nothing less will satisfy.

April 12. Still He, who cannot err, sees meet to suspend the accomplishment of precious promises, and to exercise me with many outward trials, and inward pressures and conflicts. Surely he does all things well. What I know not now I shall know hereafter. The language of Providence, in some dispensations, I cannot understand; but must believe what is, is best, as it must be the express or permissive will of God. Yet I find, however it is with me, as it respects either joy or sorrow, prosperity or adversity, I

am enabled, in a small degree, to pursue invariably the glory of God. I think this is the habitual bent of my soul: though, alas, I come far short, and find much in me to oppose the will of God. Yet I am struggling for deliverance, for full comformity to it.

May 17. For these last three weeks, I have endured a fight of afflictions, from almost every quarter. The Lord has showed his power in strengthening me to bear them, by enabling me in some measure to cleave to him; and, in spite of all opposition, to believe he would perfect what concerned me; that not one word should fail of all the things of which he had spoken. The Lord, I know, can save me in a storm, but constant trials are not pleasant to flesh and blood. At times, when seemingly pressed out of measure, I have felt a degree of impatience, unbelief, and many other evil tempers, which have been cause of sorrow to me: at other times, I have sensibly felt a present power imparted from on high, whereby I have been made as if impregnable. My enemies might do their worst, but could not overcome. This was indeed comfortable, especially as it was attended with a sweet persuasion of victory; that if I would stand still, I should see the salvation of God. Within this three weeks, I have had twice an opportunity of sitting down at the Lord's table; neither of the times were attended with remarkable comfort; but a cleaving to God, by strong faith, in the midst of many trials. As it respects some of these trials, he has, while in prayer, and laying my distress before him, clearly pointed out my way, and succeeded me in it; others, he leaves me yet to grapple with, but I am not comfortless; for at all times I see him by faith as my God in Christ, though not with the same degree of sensible comfort.

June 3. Since the 17th of last month, it has been a time of variegated trials. God is love. and giveth no unnecessary pain. Surely then he, who cannot err, sees it needful I should be thus severely tried. So perverse is human nature, even after sovereign grace has in some measure rectified it, that without frequent painful visitations from the lenient hand of the Father of our spirits, we should often go astray. In spite of all I suffer, I feel, when in any degree free from the strong influence of powerful temptations, a secret persuasion, that I shall not only overcome at last, but enjoy even here below, a great rest from sin and self; that the Lord will bring me into a wealthy place, and make me glad according to the days wherein I have seen evil. Hasten, Lord, the happy time. For some days, I have had a great struggle; have been obliged to fight against principalities, and powers, and the rulers of darkness; but, endeavouring to trust in the faithfulness and mercy of my God, in the face of the army of the aliens, I felt mightily strengthened from on high; and was

enabled through grace to put them to flight. In every combat, I find my only safety lies in cleaving to God, in believing resolutely and steadily in the Lord Jesus, in opposition to all I either feel or fear.

\_\_\_\_ 21. Since the 10th of last month, the furnace of temptation and trial has been hotter; yet, in the midst of it, I think my soul has been panting after God, breathing intensely after all the life Divine; though tempted at times to think I was growing indifferent. When attacked from every quarter by my foes; I have, at seasons, sensibly felt a power from on high resting upon me, whereby I was enabled to endure temptation with silence of spirit; -but at other times, when they have pressed very hard, I have been in danger of giving way to hard thoughts of God; instantly, I was made sensible of my danger, and obtained power to stifle them in the birth. I have often felt the Lord peculiarly gracious to my own soul, when attempting to do good to others; and, sometimes, upon the bare mention of the name of Jesus by another, he has so sweetly manifested his presence by faith, as is much better felt than expressed. He greatly encourages me to act for him, even in the midst of trials, by the present reward he bestows, and he still increases my opportunities for it, with power and inclination to use them. I have of late felt strongly tempted to doubt of my interest in Jesus, but endeavoured through grace to repel it: then he drew nigh, and gave me repeated proofs of his dying love to my soul, and thereby, for the time, strengthened my faith; I was enabled to resist Satan, and he fled from me. When the force of the trial abated, and the clouds were scattered, in God's light I saw light, and was assured I did believe in Jesus. O that these trials, though in the mean time grievous, may prove the means of rooting and grounding me in the love of God and filling me with all his fulness.

July 18. The Lord is still continuing his goodness to my soul; he has for these two weeks given me a greater degree of communion with him, and nearness to him; more power and sweetness in secret prayer, and at times a remarkable enjoyment of his presence. Especially last Lord's day, in the afternoon, when in his house of prayer, I felt surrounded with his goodness: heaven seemed let down into my soul. But I was soon stript of all, and left to fight every inch of ground with my enemies. All I could do was to fly by simple faith to Christ, and entreat he would not permit my foes to deprive me of what he had bestowed. I think my prayer was heard, for when the battle was over, I felt he had kept what I had committed to him, and I hope I was no loser. Surely there is one lesson the Lord means to teach me by these repeated conflicts, and variable frames, viz that he changes not; that in every state I

should be persuaded of it, and invariably trust him. Lord, enable me constantly to do this.

24. I have cause to say, "Bless the Lord, O my soul, and all that is within me, bless his holy Name." He has indeed been gracious to me; O that I could make suitable returns! Since Tuesday, last week, the Lord has made much of his goodness to pass before me. He has enabled me, by faith, to retain that degree of additional fellowship and communion with himself, which he gave me two weeks ago; but it has been by fighting every inch of ground with my spiritual foes. Satan has tried every artifice to rob me of it;—he has had recourse to pleasure and pain; to smiles, and frowns; but, through the tender mercy of my God, all his stratagems have failed. My mind is still stayed upon God, trusting in him. He has deeply convinced me, that there is no way to retain any blessing but by simple faith, cleaving close to Christ; and flying from evil reasoning, as from the face of a serpent. Within these two weeks I have indeed proved the truth of this. I have been tried various ways, and in all found nothing would avail me but this method; but this has succeeded, in the midst of fiery darts, wanderings, dryness in duties, fears of losing what I had attained, and deep piercing convictions of unfaithfulness and unworthiness. Last Lord's day, I had an opportunity of renewing my engagements to be his for ever, by sitting down

at his table, and he made it indeed a time of refreshing from his presence. I enjoyed sweet communion with God; salvation was for walls and bulwarks; my mind was truly stayed upon my God; and I was enabled to endure as seeing him who is invisible. My meditations of him were sweet, faith shone with a meridian brightness all the day. I cannot express what I enjoyed; I was encompassed with his favour as with a shield. Yet in the midst of all this, Satan had well nigh deprived me of it; but I fled to Jesus for help, and he succoured me: and this day the Lord made my peace flow as a river, and gave me such a degree of fellowship with himself as I cannot express. "O for a heart to praise my God." He made me very joyful in his house of prayer, while I heard a very profitable and practical discourse by Mr. Erskine, from Joshua xxiv. 15, "But as for me and my house, we will serve the Lord." I found this was the resolution of my heart and the language of my practice; though conscious of continual short-comings, and many evils. From the moment I sat down in the church, some time before the service began, I enjoyed sweet and strong communion with my God. His life and love flowed into my soul. I was made to ride upon my high places; and was fed with the heritage of Jacob. Afterwards, fearing my enemies, who are always nigh on such occasions, I cried to the Lord to confirm my soul, and keep me from sin and Satan; and he graciously heard and answered

me. While I conversed with others, he made my mountain to stand strong, and gave me clear views of what he had done for me. O my God, what cause have I to say, thou art a faithful God, and thy tender mercies are over all thy works! Bless the Lord, O my soul.

--- 26. The Lord this day heaped his favours upon me. Being called from home in the way of duty, he not only disappointed my fears, but greatly exceeded my expectations. How great is his goodness. While on the road, heaven seemed let down into my soul. I truly experienced, all the day, the accomplishment of the gracious promise made by our blessed Lord, John xiv. 23. Whether silent or speaking; whether in secret prayer or reading; whether meditating or employed in ejaculatory prayer, it was indeed one of the days of the Son of Man. My enjoyment of God did not consist so much in rapturous feeling, or extatic joy, as in solid, delightful, deep communion with God the Father, and God the Son, through the eternal Spirit. This diffused through my soul such a heavenly serenity, such a divine sweetness and unutterable peace, as mocks all expression—language fails. The Divine origin of all this, I think, was proved by its effects; which were—not confidence in the flesh. nor self-exalting, or approving thoughts; nobut a consciousness of unworthiness, of unfaithfulness, and weakness; yet joined with a sweet confidence in God; hanging upon him, by constant prayer and faith, with filial fear of offending

him, and a continued self-examination, and rerewing the sense of his presence. O my God, stablish and strengthen my soul, and keep me in the hollow of thine hand, for I am weak as helpless infancy. On returning home, I felt indisposed, but the Lord continued his goodness. O heavenly Father, succeed the feeble attempts made to act for thee by helping others.

August 5. This day also, I have to record the loving-kindness of the Lord. From morning till night, my time was spent for God, in acting for the temporal and spiritual benefit of my fellow-creatures. The Lord made my mountain to stand strong; my fellowship was with the Father and the Son. Though my usual time in secret was much abridged, my God did not suffer me to lose by it; but enabled me to enjoy delightful intercourse with himself, in sitting down and rising up, going out and coming in. "O to grace how great a debtor." I feel much led to be instant in prayer, that the Lord may confirm my soul, and not let any enemy rob me of what he has given me. I trust it is the beginning of good things; and that now the Lord hath begun to accomplish his promises, he will not leave off, till he hath done all for me of which he has spoken. Surely not one word of his shall fail: He is a faithful God. I do not think I am yet possessed of all I think included in the blessing of entire devotion: I believe I enjoy a measure of it. I am enabled to believe in a fuller and larger measure than usual, and have a more

constant and deeper communion with God, and with his dear Son than formerly. My heart more than ever cleaves to the means of grace, and I am more blessed in them. I have a keener sensibility of evil; stronger desires after all the fulness of God; and a greater resting in him. From these evidences and fruits, I conclude the Lord has deepened his work in my soul. O my God, give the clear and abiding witness of thy Spirit, to testify unto me what thou hast done for me. Give it for sanctification as thou hast given it for justification.

- 17. Still the Lord continues to bless me. still he enables me to cleave to him by faith, and to believe for the blessing lately received, even when much of the sensible comfort of it is withdrawn. This I think one proof of true faith. When we only believe in consequence of great joy, and lose that belief as soon as the joy is gone, we make comfort the foundation of our faith, and not the testimony of the Holy Ghost, Still, however, I must believe that true faith is inseparably connected, less or more, with love, joy, and peace. The Lord still gives me to feel more comfort in morning devotion; and this forenoon, I enjoyed the privilege and found the benefit of Christian conversation and social prayer. Just after, I spent a long time in assisting those who have set out in the good way of God, and proved it of use to myself. How closely connected is our duty and interest; and herein appears the wisdom and goodness of the Most High.

September 3. I have not that degree of comfort which I have enjoyed, neither that clearness respecting the increase of grace the Lord gave me of late; yet I dare not give it up. I fly from doubting of what the Lord has done. He has given me so many promises, that I must believe; but it is a time of temptation. Lord, stand by me, and let me not give up the beginning of my confidence, as it regards the last blessing. I have been for some days unhappy, from a fear of losing through unbelief what the Lord has done for me.

- 17. For several days my soul has, I think, been pursuing after more near and intimate communion with God; if there be any difference, it seems rather increased. Wherever I am, this is the habitual desire of my heart; in comparison of it, all other things are as nothing. I am kept crying constantly to the Lord for it, under many discouragements, outward and inward; I find the necessity of asserting my liberties in the face of Satan and sin. I still can believe for the blessing lately received, in a small degree; but more from simple faith than enjoyment. Jesus so sweetly manifests his presence by faith as I cannot easily express: he is truly precious to my soul, as the chiefest of ten thousand. I am uncomfortable, if I do not every moment find communion with the Father and the Son. I do in a degree experience this, but then it appears in my own eyes so far short of what I expect, and also think included in the

blessing of entire devotion, that I am sometimes in danger of despising the day of small things: but again, when I look to the amazing promises the Lord has not only made in general in his word, but frequently applied with power to my mind, I am greatly encouraged to press on; to pray always and not faint; because, " He is faithful who has promised, who also will do it." I have it to record, to the glory of my God, that when I attempt to do any thing for him, either by speaking for him in my own house, or visiting the sick abroad, he greatly assists me, by increasing my communion with himself, and giving me to feel sweet liberty in my own soul. But still I feel a degree of darkness and uncertainty on my mind, with regard to the Lord's will concerning me in some particulars; though for some time I have had power to stay my soul upon him, and to pray that he would accomplish "all the good pleasure of his goodness, and the work of faith with power." I have felt less sweetness in secret prayer than for some time.

> "Not a cloud did arise, to darken the skies, Or hide for a moment my Lord from my eyes."

I have not had much joy, but sweet peace. The Lord Jesus has been unspeakably precious. His name has indeed been as ointment poured forth, and my soul has cleaved to him: He is truly the elesire of my eyes, and the delight of my heart,

the source of all my consolation. But I know little of him, in comparison of what I might, and hope to do. Many opportunities are daily offering whereby to glorify God, and profit my fellow-creatures, which the Lord still inclines and enables me to embrace. I am deeply conscious that of myself I can do nothing; but I am fully persuaded, that the weakest instrument in the hand of Omnipotence, is equal to the most arduous task: and he sometimes condescends to show me that my words, though spoken in weakness, do not always fall to the ground. Independently of this consideration, I feel constantly desirous to fill up all my time with, and for God: to take every opportunity that he gives me for glorifying him in every possible way. This often makes me singular, and reduces me to the disagreeable necessity of walking and acting not as others do, which gives offence. People often assign a cause for my conduct, that only exists in their own imagination, viz. that I think myself better than others. This gives me pain. It is certainly contrary to my natural temper, to say, "Stand by, I am holier than thou." But I cannot help it, it is a cross, and I must either bear it, or walk contrary to the light imparted from on high.

October 3. In the course of these last eight days, I have been variously tempted and tried; but have also experienced the Lord's goodness in many ways. The force of trials and temptations has, in some measure, impaired my joy;

but I find the bitterest ingredient is a fear, that I have been unfaithful: this is grievous to my soul. I ask not freedom from sufferings, but O I ardently desire to be faithful to God in all things, and in all situations to glorify him. Lord, thy sovereign grace can effect this great work in the heart of a worm. O, for the honour of thy Name, do this thing, and I will praise thee. At times, I have enjoyed communion with God, and Jesus has been precious to me, but still I am defective in watching, in wrestling, in prayer, in humility, and in every grace. Yet I find it will not do to sit down and despond: I must be up and be doing. The Lord is still learning me the important lesson of living by faith, and it generally brings fresh strength and comfort into my soul. He shows me that I stand by faith, that this faith is his gift, and that I receive it by looking unto Jesus; by believing in him; and by cleaving to him in spite of all I either fear or feel. I also find it of great use to endeavour, in opposition to unbelief, evil reasoning; and the suggestions of Satan, to believe resolutely the promises of God: that he is faithful who hath promised, who also will do it. His promise I find must be the object of my faith; this at all times, however improbable to reason the accomplishment may appear: and when I am thus attempting to fight the good fight of faith, he generally sets to his seal of approbation by pouring consolation and strength into my soul.

12. I have been taught several important

lessons. I have been shown the evil and great impropriety of lightness of spirit, in a religious character; and made earnestly desirous to get entirely freed from it. I have seen the beauty of being at all times religiously recollected, and sweetly solemn; and have also greatly desired to be so: I have likewise been deeply convinced of the great sin of speaking evil of any one, or even mentioning, without necessity, what may be true of absent persons, if it is bad; and have longed to be more than ever clear herein.\* I have also seen it is a great device of Satan to hinder me from dwelling upon the great things which God has already done for me, under the plausible pretext of pressing on for what I have not yet attained; by so doing, he prevents a proper enjoyment of what I have already, and of consequence, diminisheth my gratitude to the great Author of all.

—— 27. Was much alone to-day, yet enjoyed little comfort. I was long employed in secret prayer, and reading the Scriptures; study-

<sup>\* &</sup>quot;Slander," says Saurin, "is a vice impure in its source, dangerous in its effects, general in its influence, irreparable in its consequences; a vice that strikes at once three mortal blows; it wounds him who commits it, him against whom it is committed, and him who sees it committed. It is tolerated in Society, only, because every one has an invincible inclination to commit it." But this inclination, though invincible, when opposed by merely human efforts, vields to the power of omnipotent grace.

ing the promises, and praying over them; looking and longing for their accomplishment; pained with my distance from God, and yet unable to get nearer. Yet I endeavoured to stir up others to trust in him, and could reason well upon the immutability of his promises; but felt little benefit from it myself. I feel, more than ever called to trust in the promises, but am uncommonly tempted with unbelief. O what a hydra is this foe! Lord, subdue it. I begin to think one fruitful source of distress to me, is, a spirit too anxious, too vehement, and too restless. I fear, I attach an improper importance to my efforts in attempting to go on in the good way; at least, I am beginning to suspect there is something of this in the case. I restlessly use duty, and mean after mean, as if the Lord could or would do nothing without me. In one sense this is true; but I fear I trust too much to the use of means, to my own feeble efforts, and do not simply use them, and yet look above them, to their great Author. One reason for my thinking thus is, I am perfectly uneasy if kept from any; and if at any time laid aside through affliction, and especially if confined to bed, I am ready to conclude all that time is lost; as if I was not as safe when suffering the will of God, as when doing it: or as if the Lord cannot operate on my soul unless I am found in some active duty. Lord, if this is really my folly, convince me clearly of it, and cure me

thoroughly. O may I ever remember that the greatest work of all is to believe.

— 31. Found myself profited to-day by taking up my cross. Was also benefited by social prayer, and Christian converse upon the deep things of God; and by endeavouring to help a Christian friend out of the mire of temptation, otherwise stronger in the faith than myself. O the fascinating power of temptation! Lord, what are the strongest Christians, without thy continual aid! Perhaps, I stood more in need of the exhortation than my friend; but I find it is much more profitable, when I meet with Christians who have many complaints, to encourage them to trust in God, to exercise faith and love, than to join in complaining, by telling them all my particular grievances. I may have much to bewail, as well as they; but I have often found in encouraging others my own soul blessed, my faith strengthened, and love increased. My soul has been restlessly pursuing after God; I have felt more power to abide in prayer! to trust that the Lord will finish his work in my soul, and accomplish all the good pleasure of his will in me, and the work of faith with power, even though I should, in the course of Providence, be deprived of those helps which I have found peculiarly useful. In the view of this to-day, I found I could repose my soul on God. Surely no creature, or thing, can be of any use to me, but what he makes

them; of consequence, if he remove one, he can raise up another. Lord, increase my trust in thee.

Nov. 12. Since my last date, I have been sorely afflicted in body. O that it may bring forth the peaceable fruits of righteousness. During the first day or two of my illness, my mind was very languid; so that I could hardly put up one petition. The Lord in mercy kept off the enemy; I was more free than usual from inward conflicts; but I felt much confusion of thought, owing in part, no doubt, to the violence of the disorder. I felt much, but feared more; and in the event of death, almost dreaded appearing before the tribunal of God, while so stupid and confused, I forgot, that his mighty power could in a moment make me fit for it, if it had then been his will to have called me home. What a multitude of thoughts, unreasonable and false ones, does unbelief produce. How amazingly, also, is the whole frame unhinged, when the nerves and spirits are affected! Were it the will of my God, how desirable would be an exemption from these afflictions, which deeply affect either. "A man may sustain his infirmities, but a wounded spirit who can bear." This completely unmans one; all our natural fortitude is lost; we then fear where no fear is, and dread a thousand evils that never befall us. In short, we turn adepts in self-tormenting: with the poet, I would say,

"All deaths, all tortures, in one pang combin'd, Are gentle, to the torments of the mind."

When raised from a bed of sickness, I felt piercing convictions of unfaithfulness, unfruitfulness, unworthiness; and was ashamed to look up to God: I had made so little progress in his ways, and yet for years had been surrounded with every spiritual advantage; I felt so little of the mind of Christ. At the same time, my views of Jesus, as my God and Saviour, were clear; and I was so encompassed about with precious promises, that I was kept from sinking.

-22. I felt once or twice this morning, strongly tempted to anger and pride. The Lord quickly showed the danger, and I think gave me victory. Yet Satan nearly disturbed my comfort just after, by suggesting that I had given way in some degree; and, therefore, "I had better give up, at least, part of the happiness I enjoyed, for I had no title to it." I saw the cloven foot-was aware of his intention, and cried to the Lord to rebuke him. I fled also afresh to the blood of Jesus, lest I might have contracted any guilt; and, immediately after, my God was indeed gracious -increased my faith and love; and wonderfully opened my mouth, to declare his goodness to my soul, before those who feared and loved him. He also enabled me to keep up the spirit of religious conversation before others: and encouraged me by some persons declaring, that they had received benefit from my former conversation, and attempts to help them. How

condescending was this to my weakness, but I fear I felt too much complacency in it; for though I went with enlarged expectations in the evening to his house of prayer, all was unprofitable, and I was much disappointed. Lord, make me dead to all approbation but thine, and surely that will not make me high-minded.

December 31. The last day of this year. O that I were able to look back with satisfaction. on a year spent wholly for, and to God. I can, I think, truly say, this has been my constant aim through the whole of it; but, alas, I have come far short, and have reason to say, "It is of the Lord's mercies that I am not consumed." O my God, as thou hast brought me to the end of another year, accept of my grateful thanks for all the goodness thou hast made to pass before me in the course of it. O sanctify all the dispensations of thy providence towards me: forgive all my sins in heart or life, known or unknown. O permit, and enable me, in thy strength, to devote myself afresh unto thee, with all I have and am, or ever shall have.

> "Take my body, spirit, soul, Only thou possess the whole."

Through thy grace, may I, while I live, only live to thee; and when I die, may I die to thee.

1775.

Diary continued.

January 13. This day, though much employed with God, I was much grieved with hardness of heart and unbelief. My heart would still pant after full communion with God; this only can satisfy my soul; but O my faith is greatly tried, by the accomplishment of the promises being so long delayed. I see, both from the word of God, and the experience of Christians in all ages, that this has generally been the case: they have been tried to the uttermost, before the Lord performed what he had spoken; especially when he was about to do any great work. either in them, or by them. Yet I am very impatient. Hope deferred maketh my heart sick. The trial of my faith is both precious and profitable; but it is also very painful: surely the blessing will be sweet, and very permanent, when it does come. Through the whole of this day. I was tempted to relinquish hope, and was ready to

say, I shall never see the fulfilment of the promises. This was my infirmity, and though the Lord suffered me to cry long, yet at last he applied to my mind a comfortable passage to quiet my fears, and to strengthen my faith: "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." Delightful words; I have often experienced them true. Jesus hath been very precious to me, and clear to the eve of faith. Temporal things were also distressing to me. I had cried much to the Lord, and had obtained no answer, which greatly discouraged me; my hands were hanging down, and my knees waxing feeble: but concerning this also, his word brought relief: "I have been with thee in six troubles, and will not leave thee in the seventh." How great is his goodness. O Lord, when wilt thou enable me to make some small return, by loving thee with all my heart. O why dost thou keep a poor soul so long at such a painful distance from thee :-- a soul that so ardently desires, and so constantly pants, for uninterrupted communion with thee; for power to walk with thee like Enoch of old. O have compassion on me, and bring me near.

22. Sunday. I have endured much anguish of spirit for some time. My heart has been as it were, wrung within me through the cruel power of unbelief; I mean, as it relates to the accomplishment of precious promises. With,

respect to my interest in Jesus, I bless the Father of mercies there is no uncertainty on this subject: all is clear, and Jesus is in my heart the constant hope of glory. But this cannot suffice; yet it ought, I think, to afford me more comfort than I seem willing to receive. Like the children of Israel, the bondage of corruption and unbelief is so galling, I cannot, through anguish of spirit, listen to any thing comfortable: Satan, also, is permitted to sift me as wheat; hitherto the Lord has prayed for me, else I had utterly failed. Yet, I have cause to sing of mercy, as well as of judgment. Notwithstanding my variegated distresses, the Lord hath brought many gracious promises, with peculiar force and sweetness, to my remembrance; both as it concerns myself and some of my near relations. O how thankful ought I to be: but, alas! my distress is so great, I fail much in this delightful duty. My heart feels more and more emptied of things below, they grow very insipid. This spiritual circumcision is truly painful, but I believe very necessary for the soul that would entirely be devoted to God. I wait for God-my soul doth wait; yea, in the midst of my distress it pants for him. I cannot live at this distance. I would fain hope rest and deliverance are at hand; matters appear to be approaching to a crisis. O that it might be now: Speak, Lord, for thy servant heareth.

Febuary 1. Enjoyed precious means of grace to-day, which were in a measure profitable.

My heart panted after more of God, yet I met with a trial which felt severe. I was tempted to evil tempers; but enjoyed power to look to Jesus, and was delivered: they obtained no place in my heart. I never so clearly perceived the difference between temptation and sin. It made Jesus precious to my soul as a strong deliverer.

4. Found power to abide in prayer this morning. I felt several times as if inwardly warned to expect that something painful was about to happen; but I did not enough regard the secret intimation; and, therefore, did not arm. myself as I ought to have done by prayer. When the trial came, I was hurried and unprepared, and did not as usual cry for the Lord's presence and direction, and I smarted for my folly and unfaithfulness. After it was begun, a horror seemed to seize my spirit. I then feared my foes, and looked to the Lord for help. He was gracious, and enabled me to cleave to himself, as a girdle to the loins of a man, By faith, I saw him that is invisible, and my soul felt sweetly and sensibly anchored within the vail. O how good is it to have Jesus for our friend in the time of trial, and to find him near for our assistance.

—— 21. For some mornings, as soon as I awoke, my thoughts have sprung up to the beloved of my soul; and he has felt very nigh, and my hold of him strong. Lately, I find most power to enjoy communion with God in meditation, in conversing with others on spiritual

subjects, in reading, and in ejaculatory prayer. Was enabled to-day, in some measure, to be faithful to God, though at the risk of losing the favour of man. Lord, make me more faithful. Have lately enjoyed more power to feed upon the promises; they are very sweet, and my faith in them rather increases.

- 24. A day of great indisposition of body, and much faintness in my spirit. None living have a greater call than I have to improve the moments of health allowed me; for when sick, I seem quite laid aside. O my God, give me power, and grace to use that power, to live much in the time of health. But I would fain live alike to thee in sickness, as when in health. I find it more easy to do than to suffer the will of God. In all things let thy will take place in me. O subdue all things in me to thyself. Let me delight myself in thee, and to thee commit all my ways.
- 25. The Lord has in mercy raised me up again. O that I may be more than ever devoted to my God. A degree of languor through the day overspread my soul, yet I felt more of the spirit of devotion, more desire to call on God, and a greater relish for spiritual things. In this I differ from many others, for most people speak as if they were most serious when most afflicted; but, on the contrary, I feel most alive to God when I enjoy the largest measure of health.

March 7. For some time, I have enjoyed a

more intimate intercourse, and deeper acquaintance with Jesus. Attempting, frequently, to make a full surrender of my heart to him, has proved a most delightful exercise; and he has, on every such attempt, felt just at hand, and willing to receive it. This has been attended with a present reward. But while engaging in this delightful exercise to-day, Satan tempted me in an uncommon manner; yet that is no reason why I should desist. Outward trials are rather fewer than usual, and those which remain I am enabled to give up to God.

- 17. I feel much discouraged with the remains of a body of sin and death; with the sins of my family and of the place where I live. On all these accounts, my hands are hanging down. Indeed most things seem to wear a gloomy aspect. As a nation, there are wars, and rumours of wars:—as a church, we are torn by factions, parties, prejudices, and diversities of opinions, among those of us who are in any degree serious; -others, and, alas! the greater part, care for none of these things, but are at ease in Zion; -as individuals, much carnality, worldly-mindedness, and insensibility prevail. Will not the Lord be avenged on such a nation as this? What reason have we to fear that the gospel will be taken from us, and sent to a people more deserving of it. O Lord, in the midst of deserved wrath remember mercy.

—— 19, Sunday. This morning the Lord turned my captivity. I had no remarkable joy,

but a heavenly sweetness diffused through my mind, and all uneasy solicitude was fled. Yet it seemed a different enjoyment from what I experienced last week. Jesus then appeared clear to the eye of my faith, as much so as any material object could do to the eye of the body; but now I have no such particular view. It was a sweet peace in general, with an increase of spiritual life. This continued all the afternoon, especially till I went to the table of the Lord. Satan often attempted to disturb it, but was not permitted; though he had laid a snare for me of which I was not aware. I fear I did not altogether escape, but I cried to the Lord, and appealed to him that what I had done was in the integrity of my heart, and he had mercy on me. There is danger on every hand. I had many petitions to offer up to the Lord at his table, and I do hope they were registered above, and will be answered. Immediately after communicating, I felt a decrease of spiritual enjoyment, and my indisposition of body returned; but still I enjoyed, through the whole of the day, a measure of what I received in the morning.

April 7. Since my last, I have experienced many trials and many changes. Sometimes flushed with hopes of speedy deliverance, and then I went on comfortably: at other times, I have sunk down under discouragements, fearing I should have to continue long struggling with my enemies; this never fails to weaken my hands. My health has been very precarious,

and this also has tended to depress me. All must enter the kingdom through much tribulation: it is a piece of necessary discipline; it helps to humble, and to keep humble, our naturally proud hearts. Even Jesus learned obedience by the things which he suffered: shall I then complain? Lord, I do not, neither dare I ask any exemption from suffering; but I may entreat for power to be able to glorify thee in the fires. O hear me in this thing, then shall I patiently submit to all thy righteous will. Yet, in the midst of trials, I am not left comfortless; the Lord still blesses me with refreshing seasons; but nothing short of continual communion with God, and all that freedom from sin which Christ has purchased, can satisfy me. All this the Lord has promised and I must and will believe his word,

—— 14. The Lord has given me a little reviving in my bondage. His mercy endureth for ever: he will not always chide; neither will he keep his anger for ever; he knows the spirit would fail before him, and the soul which he hath made. He is my chief good, the constant enjoyment which I desire:—yet, amazing, how slow my progress in the pursuit of this Eternal, Supreme Good. Lord, do I not love Thee above all?

"Is there a thing beneath the sun,
That strives with thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it has found repose in thee."

My God has condescended wonderfully to comfort my distressed heart; to strengthen my faith in the promises, and my trust in his mercy and love; both are increased, O may they continue. By the cruel force of my spiritual adversaries; by the variety and continuance of outward trials; and by united and severe inward conflicts, I was indeed brought very low, and was driven to extremity. I listened too much to the enemy; looked too much at the temptations; and gave too much heed to carnal reasoning: all of which only tended to increase my distress. But my God had mercy on me; rebuked the enemy, and also gently reproved me. O Lord, I acknowledge the justice of the charge, and grieve for it. Do thou give me patience; for that, as well as every good gift, cometh from thee. O bestow it largely upon me; that, in the midst of sufferings, I may glorify thee Having tasted that thou art good, how can I live at this painful distance?-my heart so cold, my faith so weak, my love so languid. O teach me, thou Divine teacher, the blessed art of every moment panting after full communion with thee; and yet without impatience, never murmuring at thy stay, nor wishing my sufferings less.

16. Sunday. Had many opportunities to wait on the Lord in public, and did it with composure until the evening; but then the enemy endeavoured to distress me. I am, I believe, much too prone to judge of my state by my frames and feelings; and thereby, at times, draw

false conclusions. I believe, would we ascertain the reality of our conversion, no inward feelings should in general be exclusively depended on: to these should be added decisive evidence in our outward conduct. Unquestionably the witness of God's Spirit with our spirit, as mentioned in Rom. viii. 16, is more satisfactory than any other single evidence; this I have:-but, to prevent mistake in such a momentous affair, it is also necessary that we have the outward fruit of the self-same Spirit. These together, if properly attended to, will ascertain clearly what state we are in. Lord thou hast my heart, take it more fully: let it only beat for thee. O unfold more of thy saving beauty to my mind:-break with full blaze on my enraptured soul.

----21. My God has remarkably appeared in my behalf, as it respects my charity school, about which I was in danger of being plunged into difficulties. From continued bad health, the teacher had given it up. I had no prospect of another, far less of one like-minded; and from this, and other circumstances, I almost feared that I should be obliged to relinquish my benevolent plan. After repeated applications to the Lord, by myself and others, he enabled me to believe that the school would be provided for, and that he would be my guide, director, counsellor, my God, and my all. I was satisfied. though I had no particular person in view, only I strongly hoped that he would incline the heart of the present teacher to remain: accordingly

in a few days, he came and told me he could not think of going away, and had therefore refused a place of more profit and less fatigue. Surely this was of God. The good man said, there seemed to be something very remarkable in it, for after he had fully determined to leave the school, his mind suddenly changed, and he felt as if almost obliged to relinquish his determination. The Lord also appears to be opening a way for my assistance, with regard to the expense attending the school, which has greatly increased; and, in present circumstances, would be more than I could well afford. Surely he doth all things well. O that I could trust him more.

May 5. Since my last date, the Lord has dealt bountifully with me. My time has been unusually devoted to the temporal, but much more for the spiritual benefit of others, and it has indeed been a precious season to myself in various ways. O to be enabled to improve to the uttermost all my mercies. My God, teach me this Divine art, and let me not, as I have hitherto too often done, prove unfruitful. I feel at a loss where to begin to enumerate the mercies of the Lord, manifested to me within these few days. When conversing with others upon the things of God, especially with those who were just setting out in the religious life, my soul has been greatly blessed, my communion with God increased, my views of eternal things made very clear by faith, and particularly of God the Father and God the Son. O how sweetly has my Jesus

manifested his presence, and fixed my soul steadily on himself. O that I may never forget it, and that these delightful visits from on high may prove more than ever of a transforming nature. My God has given me fresh instances of his faithfulness, which have evidently borne the stamp Divine. To him be all the glory. The Lord hath also refreshed me much, strengthened my hands, and comforted my heart, by giving me to know, that what I have said and written to others has not been in vain. Amazing goodness! How wonderful are his ways! How great his condescension! Lord, what shall I render unto thee! He can and does choose what instruments he pleases:-even ram's horns, if the Almighty fiat go forth, shall prove sufficient to demolish the walls of Jericho. O that he would abundantly increase my usefulness in this respect, for he hath set my heart upon glorifying him in this way. I have enjoyed more power and sweetness in secret and family prayer than usual, and have been enabled in a degree to live by faith. The Lord has also inclined others to assist me in my labours of love.-

"O for a heart to praise my God."

These are but a few of his mercies to a poor worm: but O how defective have been my returns:—how many have been my failings:—how continued my short-comings:—how numerous my offences! O my God, be not strict to mark my iniquities.

—— 19. Conversing with a very particular friend on the work of grace in the soul, and of the cause of God in general, Jesus drew very nigh, and diffused a heavenly serenity over all my soul. How inexplicably doth faith realize spiritual objects. The bodily eye does not perceive with greater clearness a material object, placed full in its view, than the visive faculty of the mind, enlightened from on high, does unseen things. Surely, my Lord, it is heaven when thou art nigh; and what is hell, but thy total absence. O permit me every moment to feel the powerful attraction of thy love, and let it prove of a strong assimilating nature. I was indeed made to sit in heavenly places this evening; it was also a time of refreshing to my Christian friend.-While I now write, the Father of Mercies is watering the parched ground with fruitful showers: should I live to see to-morrow's sun shine in his brightness, I shall be able to perceive a growth in the plants and flowers that adorn my little garden. Why, then, do I not perceive a similar increase in the garden of my soul, so often watered as it is with heart-reviving showers of grace. My God, show me, if there be any worm at the core, or any little foxes which hinder the growth of the tender vine of grace. If there be, with a hand graciously severe, tear them hence, though all my nature should keenly feel the stroke. The Lord has made outward things of late take such a turn,

as has a tendency to increase my inward peace; to strengthen my faith in his promises; and to increase my trust in his goodness and mercy. He has inclined the heart of a particular female friend to throw her mite with mine into the treasury of heaven: I mean, to unite with me in bearing half of the expense of my little charityschool. We have now upwards of thirty young ones, who are not only taught reading, writing, arithmetic, &c. &c. but are also trained up in the fear of God; every method being taken to lead them to the saving knowledge of him, and his Son Jesus Christ. He hath in mercy hitherto countenanced this attempt, and has of late given me greater cause than ever to believe he will bless it more and more. O my God, do thou richly recompence with thy heavenly grace, the souls of thy hand-maids; whose hearts thou hast inclined to devote their substance to thee: and do thou enlarge our borders, and enable us to go on with increasing zeal in every good word and work.\*

June 9. I cannot as I would express all the goodness the Lord has made to pass before me for some weeks. It has been a time of suffering and enjoyment. I have experienced much of my own weakness and helplessness, and also much of the power and malice of my spiritual

<sup>\*</sup> The friend alluded to in this extract, is Lady Henrietta Hope.

enemies; but my time of extremity was the Lord's opportunity, and he manifested his goodness to my soul. Especially on Sunday last, when almost pressed out of measure with outward and unexpected trials; a storm had nearly arisen within. I was greatly agitated with fear, lest I should lose what the Lord had wrought for me. I was also grieved to find the strength of my own will. I cried to the Lord, and he, in great mercy, quickly and literally answered my prayer. He restored tranquility to my soul, and gave me that degree of sweet fellowship with himself I had before the trial. Immediately after, my heart felt so melted down with a sense of my own unworthiness, and his goodness, as I cannot express.—I have, upon the whole, enjoyed rather more communion with my God for some time past than usual. When I spend time with others for his sake, he is peculiarly gracious, and sweetly manifests his presence, My perception of Divine objects is very clear; my peace is made to flow as a river; while God, with full and cloudless demonstration, conveys his promised grace to my soul. O Lord, I would record these instances of thy goodness, that I may not forget any of thy benefits; and that my trust for future mercies may be strengthened; but, above all, that thy name may be glorified.

July 1. The power of temptation has been painful for some time. I have been almost ready to conclude that I was receding, instead of advancing. I felt as if stript of all, excepting

a small grain of faith. By the light of this, I discovered I was justified, but I enjoyed little of the comfort of it. I have indeed been made sensible, that all I enjoy I hold of God. I found I could not possess one desire after him, his ways, or his people, unless he bestowed it. I have experienced but little fervour in prayer, and apparently small profit from the public means of grace. I am also at a loss, how to account for this uncomfortable state. Is it, O my God, a punishment from thee for my unfaithfulness? Or is it a sinking deeper into self-knowledge? Lord, thou knowest; cause me to know it; I dread the former; O to be delivered from it. I believe I had also given way to a degree of carnal reasoning. How many are my foes, when shall I obtain victory? To-day, I am beginning to emerge out of this sea of temptation. Omy God, set my feet upon a rock. and order my goings.

Christ precious and near, when strengthening the hands of a distressed disciple; also, in a measure, when employed in prayer, praise, and Christian conversation. In the evening, spent much time with a female in conversing with her on the salvation of her soul. O how did I wish for the gift of convincing speech. What comfort would it have given me, could I have solidly confuted all her objections, and reached her heart with self-evident demonstration. But this power belongeth unto God; yet I know he can

bless, and make effectual the weakest words. O that he may do this in the present case.

August 2. I have gone through much distress for some days; I trust the Lord is deepening his work in my soul; I hope the time is at hand when he will bring me into the wealthy place; it is indeed, and has been, through fire and water. My foes are now very bitter against me: Satan rages mightily. O that his time may be short. I am not permitted to entertain one doubt of my interest in Christ; yea, I feel my soul every moment united to him; yet so great is the power of temptation, that Satan makes even God a terror to me, and I am afraid of his judgments. I have dreaded lest the enemy should drive me away from God. He does drive me from a throne of grace, at least, often attempts. and makes me feel a terror while at it. My anguish of spirit is so great, my unreasonable fears so strong, I can listen to nothing that is comfortable. I am astonished with amazement. my natural spirits are like to fail. How long. Lord, shall my enemies triumph over me? My flesh is wasted off my bones, and my spirits are drank up! O Lord, cut short thy work. Yet in the midst of all my distress, I feel eager to grasp at any opportunity to glorify God, by doing good to the souls or bodies of my fellow-creatures. O my God, come to my help, deliver my poor soul, and I will praise thee.

as my Beloved has been clear this last week.

As I have rode or walked by the way, my meditations of him have been sweet. O how amazing, then, these unreasonable fears, with which I have been so painfully harrassed. Surely they must be the result of strong temptation? or art thou, O my God, in this way carrying on thy work in my soul? I do indeed feel stripped of all self-dependence, at least more than usual. I see and feel that I am nothing, yea, worse than nothing. I feel as if afraid of God, and am terrified by his judgments. This must certainly, in some measure, be owing to that contrariety to a holy God that is still to be found in me. Is it not a degree of that fear which has torment? and which keeps me from delighting in God as I might. A thousand nameless fears often surround me, and Satan for some moments will suggest unworthy thoughts of God, when yet I know he is my God. This drinks up my spirits, and prevents, at least for the time all the warm desires of my soul after him. I then fear death, I fear pain, I fear distress of various kinds; I fear-alas, what fear I not, when thus forcibly driven from the centre of all true rest and joy. It is indeed wormwood and gall. O when will it end? Where, Lord, are the great things which thou hast promised? That entire sanctification; that constant communion with thyself, which thy promises hold out as the privileges of thy people? Surely these promises cannot fail. Is this, Lord, the way in which I must be led to the accomplishment of them? If so, I

would fain say, "Thy will be done." But, O! it is a thorny path, a rugged road; it tries every grain of grace which thou hast given. Yet I long to glorify God. I see emptiness written on all created good: every thing is insipid that does not lead to him.

October 25. After travelling upwards of five hundred miles for the benefit of my health, the Lord has again brought me to my habitation in peace. He is a faithful God, and has given me much cause to speak good of his Name. He preserved man and beast by the way; yea, wonderfully preserved us, when exposed to imminent danger, and when others were cut off by the same danger and at the same time. How great is his goodness!-He also gave me many opportunities to attempt, in various way, to lead sinners to the knowledge of himself: and in this delightful, important work, he afforded me great encouragement. O my God, bless these feeble attempts, and then they shall not be in vain. My God gave me also to taste of his love, at different places of worship on the road; in secret and social prayer, and in frequent conversation with his people. Lord, thou art good, though I am unworthy. This week past, since I came home, the Lord has increased my love to himself, my comfort and liberty in secret prayer; and has given me to feel Christ unspeakably precious, altogether lovely. My heart has gone out much after him; my faith has been strong in him; and my views clear of him: at the same

time, I had a pungent sense of my unworthiness, unfruitfulness, and want of gratitude. This would have greatly depressed me, if the Lord had not been so gracious; but he drew my heart to himself, abstracted it from created objects, and made me partake of a Supreme good.

31. This evening, under a sermon on Abraham's offering up Isaac, Jesus drew nigh, and powerfully manifested his presence by faith. Satan attempted to reason me out of this, by endeavouring to persuade me to impute it to a feverish imagination, but he did not prevail. What an enemy is he to the comforts of faith, to simple believing. When the soul gives way in any measure to his subtle arts, it is amazing how soon it darkens the mind, and obscures the brightest manifestations of Divine love. Lord ever give me that strength of faith, which will bring cloudless demonstration that it comes from above, and may it at all times work by love. Felt often to-day strongly tempted to evil tempers, and am not certain that I entirely escaped unhurt. O my God, give me light to discern between temptation and sin. It is only in thy light that we can, in certain cases, distinguish the one from the other. My heart is still pained with a want of greater conformity to my Jesus. I long for his image to be wholly impressed on my soul. O how little do I know of God, or myself. How small a degree of his love do I possess! I pine from day to day for more, but still do not attain. I long for secret prayer, yet

often, when alone, I do not feel power to wrestle for the blessing. I may say with the poet,

"Scarce I begin my sad complaint,
When all my warmest wishes faint;
Hardly I lift my weeping eye,
When all my kindling ardours die;
Nor hopes, nor fears, my bosom move,
For still I cannot, cannot love."

November 13. Monday after the Town Sacrament. I would record the loving-kindness of my God to me on all the days of this solemn ordinance. On Saturday, he gave me much time alone in the forenoon with some comfort. In the afternoon, he carried me to his house of prayer, and it was a time of great refreshing from his presence. The subject was a delightful one: "How Christ communicates his love to the believing soul." Though the manner, and some of the expressions of the speaker, were exceptionable, I was raised above it, and enjoyed sweet communion with God the Father, and God the Son. I had no remarkable joy, no rapturous extatic enjoyment; but a calm serene possession of that peace which passeth understanding; a degree of a silent heaven of love, better felt than expressed. I saw God by faith, and had a distinct view of Jesus as the second Person of the ever-blessed Trinity, and enjoyed delightful union with him. From this source alone, all my blessings, all my spiritual enjoy-

ments flow. I have generally a peculiarly sweet consciousness of this important fact, which answers two valuable purposes; it makes Jesus unspeakably precious to me, and it tends to keep me humble-to wean me from self-righteousness, with its constant attendant self-confidence. At seven in the evening, heard a sermon in the chapel, on "Examine yourselves whether ye be in the faith." Here also the Lord shone on his work in my soul, and my evidences were clear and satisfactory. Yet I have felt of late, tempted not to write, or speak of the goodness of the Lord, lest I should be in a mistake; because I do not feel as if these manifestations brought with them a proportionate degree of holiness. O Lord, if this is from Satan, give me victory over it; if from thee, make me certain of it; and let me be able to act as thou wouldst have me: thou knowest, I would not impose a thing of nought upon myself, neither would I deceive others. At night I endeavoured solemnly to renew my covenant with God, and then went to rest as if in the arms of Divine love.

—— 14. The Lord heard my prayer, gave me a measure of health, and enabled me to wait upon him in the ordinance of the supper. Again he allowed me to enjoy communion with himself and with his dear Son. Not much joy, but in a measure the accomplishment of Christ's gracious promise, John xiv. 23. In myself I

felt very empty, but looking to Christ by faith, he showed where all fulness dwelt, and all for me. O the unsearchable riches of Christ!

- know not but the greatest. Here, also, the Lord disappointed my fears, raised me up this morning in a measure of health, and again brought me to his house. We had a most excellent sermon from, "The joy of the Lord is your strength." I not only heard with composure, but truly the Lord was with me. I felt a holy fear of sin arise in my heart, and a dread lest I should lose what I enjoyed. On coming home, my heart was warmed with deep impressions of Divine love. O that they may prove permanent, and of a more transforming nature than formerly. O that I may be enabled more than ever to glorify God, and adorn his gospel.
- —— 29. Since Saturday last, I have enjoyed a sensible increase of faith, love, joy, and peace. Jesus has so surrounded me with his presence as words fail me to express. I have been enabled to believe in him, much more than usual, with a strong lively faith. I have had fuller enjoyment of him, and cleaved more steadily to him, morning, noon, and night. When I awake in the night, he is with me; and in the morning when I look up, I am still with him. I cannot clothe in words what I have enjoyed in Christ for some time: he is unspeakbly precious! O that blessed Name, it scatters my fears, it warms

and enlivens my hopes. I do love my Jesus a little, and ardently long to love him more. O to be filled with this Divine principle. Lord, thou knowest I cannot be satisfied till I awake up after thy likeness.

December 8. The Lord has dealt bountifully with me since last date. He has lately given me to see that I possess more than I am always sensible of, and I may add, grateful for. He has also showed me, that I suffer loss, at least in enjoyment, by not attending more constantly to what he has already done for me, and by dwelling too exclusively upon what I have not yet attained. When the Lord teaches, it is in a convincing manner: I felt the truth and importance of these sacred lessons. Yet, O Lord, make me more pure in heart, that I may continually see thce without one intervening cloud. I have already far more than I deserve; but when I consider the atoning blood of Jesus Christ, and see the infinite value of it, I know it is sufficient to purchase every blessing heaven can bestow. The atonement of Jesus is my only plea; and, therefore, I can set no bounds to my desires. Blessed Jesus, let thy love, like a strong cord, bind my wandering soul to thee. Olet me every moment dwell in thy wounds, be held in thy heart, and lean on thy bosom. O cause me to bear thy image, and shine in thy borrowed rays; destroy sin, fill with thyself, and shine unto the perfect day.

- 26. My God has been unspeakably gracious to me these last two weeks. Thursday last in the night, after a day of indisposition, God the Father, and God the Son, drew very nigh, and sweetly manifested their presence by faith; just when I was bemoaning my want of power to pray, being oppressed with pain. I cannot easily express what I felt, but my communion with Father and Son was deep and sweet. O for a grateful heart. This spring-tide of spiritual enjoyment continued all next day, both when with others, and when alone. Heaven seemed let down to earth. Yesterday, though afflicted with pain and sickness, I enjoyed almost uninterrupted communion with God, wherever I was, or however employed. O how faithful is my God. He has given many exceeding great and precious promises, and he is now beginning to accomplish them; after my long waiting, long praying, long expecting, and after my many disappointments, and trials, and conflicts. Lord, what shall I render unto thee. My God has indeed done great things for me since November last. I do not know what to say of it, only my communion with himself is, since that time, deeper and more constant; my views of Jesus more lively; my power to confess him before the world greater; and my soul in general more confirmed. I have more comfort in secret prayer, and my meditations on God and his dear Son are more delightfully sweet. Ejaculatory prayer is the constant food of my soul, and every moment my God is at my right-hand. The above, as far as I know, is the state of my soul at present, and has been for weeks past; but, Lord, let the witness of thy blessed Spirit clearly ascertain to me what thou hast done for me, that I may give all the glory to thee, and take all the comfort thou intendest I should.

29. This day my peace has flowed as a deep, running, and silent river. I have been enabled through mercy, continually to realize the presence of God, which brought a sweet solemnity upon my spirit; and the constant cry of my heart has been: O Lord, confirm and establish my soul. I had last night an extraordinary dream.\* I place no sort of confidence in dreams, but consider them in general as the wanderings of the imagination, ungoverned by

<sup>\* &</sup>quot;Mrs. Carter," says the poet Cowper, in a letter to Lady Hesketh, " thinks on the subject of dreams, as every body else does, that is to say, according to her own experience. She has had no extraordinary ones, and, therefore, accounts them only the ordinary operations of her fancy. Mine are of a texture that will not suffer me to ascribe them to so inadequate a cause, or to any cause, but the operation of an exterior agency. I have a mind, my dear, (and to you I will venture to boast of it) as free from superstition as any man living, neither do I give heed to dreams in general as predictive, though particular dreams I believe to be so. Some very sensible persons, and, I suppose, Mrs. Carter among them, will acknowledge, that in old times God spake by dreams; but affirm, with much boldness, that he hath since ceased to do so. If you ask them why? They answer, because he has revealed his will in the Scripture, and there is no longer any need that he should instruct or admonish us by dreams. I grant that, with respect to doctrines and precepts, he hath left us in want of nothing; but has he thereby precluded himself in any of the operations of his Providence?

reason; yet this dream seems somewhat remarkable. During sleep, I supposed myself in a delightful garden, meditating on Divine things, and asking of the Lord to confirm my soul in the blessings he had bestowed, and that he would give me an evidence, by which I might conclude on the certainty of his having accomplished in me his gracious promises. On looking up to the heavens, the sky appeared remarkably clear and serene. Immediately, there was seen in the firmament, a ball of fire about the size of the full moon: from hence was emitted a stream of liquid flame, which darted down on me, with a peculiar radiance. This I was given to understand, was the influence of the Holy Spirit, the operations of which were so powerful upon my soul, that they sensibly affected my body; and I stood in amazement at the power and goodness of my God. This representation, during sleep might no doubt be occasioned by my prayers and meditations having run much on the same subjects before I went to rest. I leave it with the Lord, and would only pray, that I may feel the operations of his Spirit as powerful upon my

Surely not. It is perfectly a different consideration; and the same need there was of his interference in this way, there is still and ever must be, while man continues, blind and fallible, and a creature beset with dangers, which he can neither foresee nor obviate. His operations, however, of this kind are, I allow very rare."

Haley's Life of Cowper, 2d edit. 4to. Vol. I . p. 239.

For an able disquisition on the interesting phenomena of dreaming, the reader is referred to Professor Stewart's Elements of the Philosophy of the human mind, part I. chap. V. § 5.

soul when awake, as I supposed I did when asleep.

- 30. To-day has been much as yesterday; if any thing different, my soul is more confirmed in the belief of what the Lord hath done for me, though my sensible comfort has not been quite so great. A Divine calm has overspread my soul, and a secret testimony in my heart seems to say, that the Lord has in a small measure accomplished in me his promises. But this must be much stronger, and the fruit of the Spirit much more abundant, before I can be satisfied. In the evening, I heard a sermon from, "Said I not unto thee, if thou wouldest believe, thou shouldest see the glory of God." The text forcibly struck me, and the whole sermon proved solid and substantial food to my soul.
- 31. A day in which my God made more of his goodness to pass before me, than I am able to convey a proper idea of, either by speaking or writing. It is better felt than expressed. I enjoyed a stronger sense than ever of the witness of God's Spirit. While in the church, Jesus appeared clear to the eye of faith, as the King in his beauty; and God the Father seemed to bind my heart to himself in a degree I had not formerly experienced, and in a manner I cannot express. I felt dwelling in the secret place of the Most High. My mind was kept in perfect peace, and sweetly solemnized with holy awe, because so surrounded with, and so im-

mediately in, the presence of Jehovah. O my God, what shall I say unto thee? I am lost in wonder, love, and praise! O confirm my soul! O keep me humble, and let the great deeps of redeeming love be more than ever broken up in my soul.

1776.

Diary continued.

January 3. The last year ended on Sunday night; which I endeavoured to spend with God in prayer, and in recalling the blessings he had bestowed upon me in the course of it. I found abundant cause both for gratitude and humiliation. Many were the severe distresses, both of body and mind, under which he had supported me, and from which he had graciously delivered me. O how richly, how bountifully, has he dealt with my soul! I cannot express all his goodness since November last. He has been accomplishing the great and precious promises

which relate to the prosperity of my soul; and he will assuredly perfect what remaineth to be done. Lord make me more grateful, and more humble. Let not the foot of spiritual pride come against me. In the beginning of this year, I most solemnly and cheerfully devoted myself, with all I have, and am, or ever shall have, to the Lord. I trust this was done in his own strength: and in the name of his beloved Son: and I asked many favours which I hope he will not withhold. May I more than ever find him as a wall of fire around me, and the glory in the midst; that I may be preserved from my foes. I am very weak, but O that I may be enabled to glorify him in soul, and body, and outward estate; and so enjoy him, that not one intervening cloud may ever obscure my path; but light, unsullied light, always shine on me. "He that followeth me," says the Saviour, "shall not walk in darkness."

— 15. I have had many precious visits from above lately, but I have also had many severe inward conflicts; at times, I felt as if in an agony, astonished and sore amazed. I was in hopes these severe trials were at an end, at least for a season, and that I should enjoy peace in all my borders; but it appears I must still fight on. Lord, thou sees what need I have to be more than ever clothed with the Divine armour. Let me not turn back in the day of battle, but grant me.

"A patient, a victorious mind,
That life and all things casts behind,
Springs forth obedient to thy call;
An heart, which no desire can move,
But still to adore, believe, and love;
Give me my Lord, my life, my all."

What has, and does still add to my present uneasiness, is a degree of uncertainty respecting the true state of my soul. I dare not deny, or call in question, what the Lord has lately done for me, in reference to the blessing of entire devotion; and yet through the force of temptation, I cannot find that satisfactory evidence, from the witness and fruits of the Spirit, which I know to be the privilege of God's people:-not that I entertain any doubt of my acceptance in the Beloved; but I want to be more clear, as it respects the grace of sanctification. Lord, stand by me in fierce temptations hour, and make me faithful. Keep me from grieving thy Spirit; and when this storm is past, may I experience more deep and lasting communion with thee.

—— 16. My God has looked upon my distress, and rebuked the enemy. I now enjoy delightful fellowship with the Father and the Son;—a holy serenity of mind—a Divine tranquillity of soul. Forbid it, Lord, that I should ever sink from this: O let it continually increase. I have indeed been made deeply sensible, within these last few days, that I have nothing, and am nothing, but what God makes me, and gives to me: I felt stripped of every thing, but a power to confide, by naked

faith, in the promises of a faithful God. I fought, and feared, till I seemed to sink down into a degree of stupidity and indifference. This was very alarming to me, who but a few days before enjoyed communion with the Father of Mercies. O what is man! How unstable!-Was this great transition caused by sin? or, was it the effect of sore temptation, permitted and sent, to try and prove me, and by that means to fix me in a more permanent possession of the blessings bestowed? Lord, give me to know this, if it be thy will: in thy light may I ever be able to distinguish between temptation and sin. O let me now walk more humbly with thee than ever: may I watch continually, and every moment prove, that Thou art love:

"Love excludes the selfish passion,
Love destroys the carnal mind,
Love is here my full salvation.

Love to thee and all mankind."

O my God, fill me with this Divine principle: permit me to launch far out into the depths of this unfathomable ocean, which neither knows bottom nor shore.

God has been good to my soul. I have enjoyed sweet inward rest, a sinking into God. I have felt the gracious influences of his Spirit visiting my soul, and I would fain hope increasing the fruits of the Spirit in me. My heart seemed like a garden, laid open to the vivifying and meliorating beams of the sun. What the Lord has

recently given, I find can only be retained by constantly living by faith; by constant watchfulness, and constant prayer. Lord, keep me thus employed. But after all, it is only thy Almighty power that can preserve me: these are only the means appointed by thee. O my God, make me more grateful, more active in thy cause, and more passive to thy will.

--- 27. Still the tender mercies of my God triumph over all my unworthiness. This also has been a day of sweet resting in God. I cannot easily express what I have enjoyed. It was not a spring tide of sensible comfort and strong joy; but an unutterable sweet peace, and solid communion with the Father and Son; and this as much when with others as when alone. My views of Jesus, as the King, in his beauty, have been so clear, as I cannot clothe in language; I have been enabled also to confess him before men, which is surely my great honour. O how shall I sufficiently praise my God and Saviour! I felt it easy to-day to take up my cross. O the powerful influence of Divine love in the religious life. O Lord, let all my powers be devotion, and all my passions love.

February 8. In the course of these eight days, I have had manifestations of the goodness of my God; felt a measure of resting in him, and an hungering and thirsting after more communion with him, especially in the means of grace. I have felt such burning desires after a fuller possession of my beloved Lord as I cannot express, while

at the same time, he has felt very nigh unto me. I cannot sufficiently praise him, but he knows I desire not to breathe but for him; and to live every moment to him. Yet still, I have cause to lament, that I have so little of the fruit of the Spirit. With vehement longings, I breathe after a great increase. I feel reason to grieve, I am not more active for God, and more faithful. I have great encouragement to embrace every opportunity which occurs; for my God condescends to bless my feeble attempts, both in writing and speaking to others. I still feel a conviction of what the Lord has lately done for me; but, O, it is surely the smallest degree of the blessing of entire devotion which I experience. How far short is it of what I expected. The Lord will increase it: but, when I consider, how sensible for months past he has made me of an increase of communion with himself-how constantly he has permitted me to see Jesus as the King in his beauty; and to feel closer union with him, with other outward evidences, I can no longer doubt: all these combine to convince my nturally unbelieving and suspicious heart. that the Lord has, in a measure, certainly done according to his promise. My business is to hold fast whereunto I have attained; and, through grace, daily to increase. Lord, help me so to do.

17. O my God, words fail to express the sense I feel, of the goodness thou hast made to pass before me this day. In morning de-

votion, the Lord felt delightfully near, and drew me near to himself. While dressing, I found it good and comfortable to meditate on what the Lord had done for me. All the forenoon, I was a good deal hurried with outward things, but my mind was preserved in peace. Jesus was every moment nigh, more conspicuous to the eye of faith than ever. My communion with Father and Son was clear, distinct, and comfortable, in a degree which often amazed me, considering the many things that were continually occurring to draw or drive me from God. What I have enjoyed to-day, has been infinitely more than I deserve, or am able to express. I believe I have had a measure of the witness of God's Spirit; not only for justification, (this, through mercy, has been allowed me for years,) but, also, for the late increase of grace. Lord, continue and increase it, and make me humble, watchful, and diligent.

—— 20. Was rather hurried this morning, and yet composed at the same time. The surface of the soul is often agitated, when there is solid happiness and peace at the bottom. In the afternoon and evening, my soul was more comfortable, and the witness of the Spirit was still stronger for the last increase. At night, was powerfully drawn to prayer with a Christian friend; and while engaged in it, I felt what I cannot describe; such an amazing strength of faith as I had not before experienced. I seemed to have power with God, and to prevail. It was as if

by the eye of faith, I had seen God on a throne of grace, bidding me ask what I would, with a promise that it should be given to me. O how I endeavoured to improve the opportunity, by asking life, spiritual life, for those brought to my recollection, and they were numerous. The fervour of my spirit seemed too much for my body, it was a time never to be forgotten. Lord, grant me the petitions I offered up to thee, and accept of my grateful acknowledgements for thy rich goodness.

— 21. I find myself often tempted to unwatchfulness, and to an improper degree of cheerfulness: I want to be more sweetly solemnized. In all things I want to walk in the most excellent way. I want a greater equality of temper and spirit. Sometimes, I feel a disposition to silence, and I fear this is frequently mistaken:
—sometimes I speak to others with, at least, the appearance of displeasure;—sometimes, too quickly; and—sometimes, I speak too much. I wish all these things done away, that in all things I may adorn the gospel.

— 25. My God has been very good to me this day. Though much with others, and even in a crowd, he gave me sweet peace and holy liberty of soul. My fears were disappointed. I had power to realize the presence of the Lord by faith, and enjoyed holy composure of spirit. He gave me frequent opportunities for social prayer, which were comfortable. Yet I generally perceive, upon examination afterwards,

how far I have come short. I then see how I might have glorified God more—that conversation might have been more profitable—that I should have been more deeply serious. Jesus, I fly to thy blood: O let me experience more of its virtue. Make me more holy, more thankful, more faithful, more humble. In the evening, when my visitants left me, O with what desire I got alone to converse with God, by prayer and meditation, and Jesus felt unspeakably precious. Truly, I do love him, but I pant for power to love him more; to be lost in love; to know my every action, word, and thought spring from love.

good. Secret prayer was sweet, and my meditations on Jesus were delightful, in going out and coming in, and my views of God clear. The Lord seemed in mercy to be confirming my soul in the grace bestowed; but still I want stronger evidence, a larger measure of the fruit of the Spirit, and a clearer testimony of the witness within; I hope my spiritual borders will be greatly enlarged. Jesus is peculiarly precious to me, my heart finds sweet repose in him by faith. I see him now constantly as the King in his beauty:

"Insatiate to the spring I fly,
I drink, and yet am ever dry."

Lord, shall I ever be fully satisfied on this side the grave? O give me more of thyself, occupy all space in me, stamp thy lovely image more fully on me.

March 10, Sunday. Was unwell in body, but felt drawn out to pray for the minister, and that I might obtain a blessing by him, and of a truth, my God answered my prayer for his own Name's sake. It was a season of refreshing from the presence of the Lord. He manifested himself to me in a wonderful manner. How precious did I feel Christ! How gloriously he appeared to the eye of my faith! I cannot express what I felt. I could scarcely refrain from speaking out. O my Jesus, what a vast unfathomable ocean of unexhausted love art thou! What a heart-reviving prospect had I to-day of living for ever with Christ—a happy, an endless eternity. Amazing! Amazing! O the depths of the riches of redeeming love.-In the evening, I went with enlarged expectation to the chapel, and there, also, the Lord was gracious to me. I enjoyed Divine composure, a heavenly serenity of soul, while my communion was with the Father and the Son. Truly God is good to Israel.

me, through the kind assistance of others, to supply the wants of his poor children more than ever. From particular causes, I have it not in my power to give so much of my own money as I could wish; and he inclines others to give me of their substance for the poor. He knows what delightful employment this is to me. He

knows how much he has inclined me to draw out my soul to the hungry, and to satisfy the afflicted soul; and he thus gratifies and fulfils the desires he has given. O that he may make me faithful and wise in the disposal of such treasure.

- 26. Felt rather languid to-day, which distressed me. I dread losing what the Lord has bestowed, or sinking into a Laodicean spirit. I want to be every moment, all life, all love, ever on the stretch for God; pressing on continually. Give me, Lord, the desire of my heart. I need a more watchful spirit, a greater silence of spirit, a more constant attention to an indwelling God. These two days, I have felt as if too outward: Lord, deepen thy work in my heart. O remember thy precious promise: "that thy Spirit shall be in me, as a well of water, springing up unto eternal life." At night, found Christian conversation and social prayer very delightful and profitable; they diffused a heavenly sensation through my soul. But I cannot rest here. O my God, draw my heart more closely to thyself, and possess my whole soul.

April 10. Spent much time in the forenoon with a Christian friend, and found it truly sweet to speak of Jesus, that delightful source of all my sacred joy. Just after, united, for some time, in social prayer with the same person, when I enjoyed a season not to be forgotten; heaven seemed let down to earth. The sight of

heavenly objects was so clear to the eye of my mind, that faith seemed lost in sight. Jesus was more intimately nighthan I can possibly express; and while I wrestled in prayer for blessings to my own soul and others, bodily strength seemed to fail, through the ardour of my spirit. I even lamented the weakness of my body, which would not admit of my spending the whole night in prayer. When I got alone, immediately after, I went again to a throne of grace, and felt much the same. O for gratitude, and more power to improve these precious seasons. But in the midst of my happiness, Satan was at hand, attempting to mix my wine with water, by suggesting, "surely some dreadful trial is at hand, and your joy then will soon be at an end." I had so often experienced this to be the case formerly, that I did fear it.

—— 22. Through mercy this has been a good day; I was carried above all, I both feared and felt, while hearing a sermon from, "All are yours, and ye are Christ's, and Christ is God's." I cannot express what a precious time I had. On coming out of the church, I desired to be dissolved and to be with Christ. I could with ease have bid a final adieu to all below. Immediately after, enjoyed much Christian conversation. In the afternoon, had a call to speak for God, which I felt a cross, but took it up, and truly it was made a season of love. The Lord Jesus drew very near as the altogether lovely.

"How sweet and awful is the place, With Christ within the doors; While everlasting love displays The choicest of her stores."

- 24. I have been mercifully favoured with anany opportunities of profiting abroad and at home. Spent much time in visiting the sick, and found it good to be so employed. My soul was animated and elevated while speaking of the things of God. I felt, that if I had a thousand hearts, I would have given them all to him: that if I had been empress of the world, I would have esteemed it my highest honour, and richest privilege, to have devoted all to God. This spirit and temper prevailed powerfully in my heart, when I was informed a certain person had said, "Had they been Lady Maxwell, they could not have given their hearts so soon to God." Out of the abundance of my heart my mouth spake: "O my God, it is owing to thy free, rich, and overflowing grace, that ever I was inclined, or enabled, in any measure, to give my heart to thee." O possess it whole, and let it evermore glow with love to thee; may even my face shine with thy image. Make me steady; fixed upon the rock of ages. May I prove invincible to all the power and malice of my enemies; and to thee undivided glory shall be ascribed.

May 15. I have been for some time very unwell in body, but the Lord has been very gracious to my soul. For several days I have been attempting to know the will of God con-

cerning my leaving Edinburgh, for some weeks, for the benefit of my health. While meditating and praying on this subject, the following Scriptures were brought to my recollection, with remarkable power and sweetness: "And the children of Israel took their journeys out of the wilderness of Sinai: and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses."\*-" Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Precious words! Also: "And I will bring the blind by a way which they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them." From the intimations of Divine Providence also, I rest satisfied that it is the Lord's will I should go, and I leave the issue of it with God.

May 24. Left Edinburgh, and went to Black-sheils. What a precious time! My God was unto me as a place of broad rivers the whole of the way. My communion with him and his dear Son was unspeakably delightful. Embraced the opportunities that offered for the spiritual good of others. This, I always find, brings an additional degree of strength to my soul,

<sup>\*</sup> Norabers x. 12, 13. † Exedus xxiii. 20. ‡ Isaiab xlii. 16.

25. Set out this morning for Lauder, and dined there. Distressing things happened on the road, but my mind was preserved in peace. At this place, enjoyed much sweetness in social prayer and Christian conversation. In the evening, came to Kelso, much fatigued. Had much profitable conversation by the way, and felt power to realize the presence of God, and had comfort in prayer, secret and social.

May 26. Kelso, Sunday. Confined to bed all day with indisposition, and unable to fix my mind on Divine subjects; but yet my God was with me. In the afternoon the Lord drew near, lessened my affliction, and increased my comfort.

- 27. Left Kelso, after attempting to do some good, and dined at a half-way house. Found it profitable to speak of the works of God by the way. My communion was sensibly with the Father and Son. Disagreeable accidents again occurred, but we were preserved, man and beast. and all fear respecting myself was prevented. How good is God! In the evening reached Wooller. Found it very comfortable by the way in meditation, conversation, and in attempting to do good to some we met with on the road. On coming to this place, having a Clergyman with us, we went to the Dissenting meeting-house, where he gave us a good sermon. I cannot express how precious Jesus was to my soul! how clear to the eye of my faith! It was a time to be remembered. Quickly after, Satan was permitted

to sift me with his temptations and fiery darts:

\_\_\_\_ 28. Left Wooller this morning. At Moor-House the Lord made much of his goodness pass before me, especially in social prayer. Language fails to express what was enjoyed by myself and those who united with me. Many opportunities were embraced, by myself and fellow travellers, to do good in various ways; not, I hope, in vain. O for a heart to praise my God! and to remember and improve his goodness. In the evening reached Morpeth, under a sweet gale of heavenly influences. My heart burned within me while I spoke of the heights and depths of Divine Love: such an inexpressible sweetness diffused itself through my soul, that I cannot convey an adequate idea of it to another. God the Father seemed as a pillar of cloud, shining bright by the way; and Jesus felt as if surrounding me with tenderness and love. My meditations on both were inexpressibly comfortable. On coming to Morpeth late in the evening, many difficulties occurred: also precious opportunities of attempting spiritual good to others, which were cheerfully embraced: I trust not in vain.

29. Left Morpeth this morning, much comforted with the thoughts that good had been done, and that the Lord had sent us to that house against our own inclination, for this very purpose. We were no sooner on the road, than dangers and difficulties surrounded us. I was wonder-

fully strengthened to bear them with composure, and to assist others; and we were graciously delivered. I was led much out in prayer to be made faithful to God, and was very sensible of the danger of being unfaithful. I felt as if moulded into the will of God. Reached Newcastle at two o'clock. Spent, repeatedly, some time in prayer concerning what I feared, and then left all to God. I must record it to the honour of his goodness and mercy, he heard and quickly answered me; and, to my great astonishment, did more than I could have expected. O how good is God! Still difficulties were in our way, and still, through mercy, we overcame them. In the evening we reached Durham, after seeing the watchful care of God in our preservation; and here we have staid till now, the 30th. Lady Glenorchy has been very ill, and I have been much indisposed. Much of the faithfulness of God I have experienced since I came here. Social and secret prayer has been much blessed. Under many discouragements, several opportunities have been embraced for the spiritual good of others, both saints and sinners. Follow them with thy blessing, O God! and make me humble, and grateful: continue thy goodness, and in much greater abundance.

—— 30. Set out this morning from Durham. My joys did not abound by the way, but my faith remained the same. Lady G— continued weak and unwell. At mid-day reached Harrow-onthe-Hill; here her illness increased, and for the first time, I felt uneasy about her. I went alone,

and endeavoured to cry to God: and truly he filled me with comfort. I never did enjoy such intimate union, and inexpressible delight in Christ. I felt sinking into him. We then pursued our journey, and all my anxiety was gone. Through mercy, and with comfort, we reached Darlington at night. Here, as in every place, something was attempted for God. As one opportunity was embraced, another offered. O, to be faithful! Many temptations to impatience and displeasure with others, were cast in my way; but through mercy my mind was kept in peace. Their effect I found, was this: they made me more and more to cease from man, and cleave closer to God. I felt stimulated to confess him in public, letting every other consideration fall to the ground. This always brings comfort and strength.

June 1. Left Darlington this morning, and about mid-day reached Northallerton. Here I enjoyed a profitable time in reading the Scriptures to Lady G—, in speaking from them, and in social prayer. After dinner, when with others, my mouth was wonderfully opened to speak of the mystery of redeeming love, and the great privileges of Christians. In the evening, we arrived at Boroughbridge, after enjoying delightful meditation and conversation on the road. Here I spent much time in secret and social prayer, and found it good to be so employed. About nine o'clock at night, through mercy, reached Knaresborough, unusually fatigued in body; but the Lord was good to my soul. O what a week

have I enjoyed of Divine comforts! of communion and fellowship with God! How constantly have I been permitted to see the King, even Jesus, in his beauty. O for a grateful heart!

June 2. Sunday. My joys have been sensibly abated to-day. I thought I saw the cause, and my heart was pained within me: I could neither enjoy persons nor things. I feared sinking from God, and the thought distressed me. I attempted to confess God before men, but my own soul was languid. O to be faithful!

— 7. This morning we left Knaresborough, and reached York for dinner. Found power, by the way, to speak upon the word of God, and light seemed to shine upon it. While at this place, even when with others, I enjoyed inexpressible comfort in my soul; delightful inward liberty. God was with me of a truth! At night was severely tried, and felt keenly.

—— 8. Visited the sick, and those devoted to God, and came to Tadcaster, where we dined. Here Jehovah thundered with his mighty voice, and lightnings flashed around with awful grandeur, but I could say, through mercy,

"This awful God is ours,
Our Father and our love."

He exerted his power, and manifested his goodness, in sparing the lives of those who trusted in him. When the storm abated, I enjoyed much sweetness and liberty at a throne of grace, with

my companions. At night, came to Leeds, much tired: we had much profitable conversation on the road, and I enjoyed comfort in my soul.

—— 9. Sunday. When I arose in the morning, my God and Saviour was at my right-hand. In secret prayer I had nearness of access. Found it good to be in the house of God, morning, afternoon, and night, and social prayer was, as usual,

delightful.

- 10. Still my fellowship is with God, and with his dear Son. Wherever I have been, he has given me power to realize his presence, and to enjoy his love: persons, things, and places have led me up to him. We viewed the Infirmary and Cloth-Hall, at Leeds; and the Moravian Establishment, at Putsey. I was keenly tried and much pained at the latter place: I also feared I had not acted and spoken as I should have done; this added to my sorrow. I asked of the Lord power and opportunity to do what I well knew was his will in the present case, and he, in mercy, granted both, which satisfied me. At night we came to Halifax, very late, and much fatigued. Here also trials awaited me; my body was afflicted, and my nerves and spirits weak, but still my God was good.
  - —— 11. This morning my indisposition was removed, and I enjoyed repeated opportunities of profiting, both in public and private, which were not in vain. Had comfort in my soul, and found conversation on Divine subjects, and social prayer, truly profitable.

- cumstances, and knew not how to act; but simply requested of God to direct into his will. The Lord, in mercy, heard my prayer, disappointed my fears, and greatly exceeded my expectations. In the morning went to Hickmanwhite, where we spent three hours in the house of God, and heard two good sermons by different ministers. I found it a delightful time: Christ was unspeakably precious, and clear to the eye of faith; he shone with increasing brightness to my soul, and through the day gave me power to speak closely to others on experimental religion. At night came to Rochdale, happy in my mind.
- 13. Unwell in body, and uneasy, fearing I had grieved the Spirit of God. What a mercy to have the fountain ever open. This morning came to Manchester. By the way, my heart was melted with a sense of the goodness of God, compared with my own unworthiness, and was amazed at his mercy and tenderness towards me. Was much in company while in this place, yet had power in the midst of it to enjoy God, and to act for him. My soul pants to live more to him, to be more holy in heart and life. Came to Bolton at night.
- —— 14. Enjoyed a delightful time in morning devotion: my faith was strong; a loving confidence in my God prevailed in my heart. Here, also, endeavoured to be useful to the souls of my fellow-creatures. Dined at Chorley. Felt power to speak for God by the way, and by faith beheld

God the Father, and God the Son. The Lord, in great tenderness, shows me what I yet lack, what is amiss, and also enables me to cry for a supply, and then graciously bestows it. Lord, thy goodness is unsearchable! O make me grateful, make me faithful, make me fruitful, for thy Name's sake!—Came to Preston at night.

- ——15. Dined a Garstang. Temptation was strong: I looked to the Lord, and endeavoured to stay my mind on God. He weans me more and more from created good, and shows me that He only is truly good. Lord, I believe it. Came to Lancaster at night; was unwell in body, but comfortable in soul, and temptations were abated.
- —— 16. Sunday. Remained at home all day through indisposition. Had much profitable conversation on the things of God, but not much joy.
- 17. This morning my faith was strong, and my views clear, but suffered a degree of heaviness through manifold temptations. O that in all I may glorify God! Came to Kendal at night: was very comfortable here! Christian conversation was profitable, and social prayer sweet. Embraced the opportunities which were presented for benefiting others.
- —— 18. Came to Penrith. Here had a good deal of conversation with the landlady on the subject of religion, and gave her some serious books.
- —— 19. Dined at Carlisle. Had power to converse on the things of God, but was unwell in

body. Here enjoyed repeated opportunities for social and secret prayer. Found the worship of God delightful, especially at the Cathedral, during the afternoon service. I felt the presence of Jehovah, and made a solemn and unreserved surrender of myself to God, and found it very delightful. This I repeated at the inn. Came to Langtown at night. By the way, the Beloved of my soul was exceedingly precious.

- —— 20. Dined at Langholm. On the road enjoyed the presence of God, with clear views of Divine objects, but felt an unusual incapacity, or rather want of inclination, to converse on even my favourite topics. Enjoyed much time for prayer, with an increase of power to assistothers. Came to Hawick at night, and still the Lord was good.
- 21. Set out this morning very early, indisposed in body, but better in soul. Found it good to speak on the things of God, and to read his word. Breakfasted at Selkirk. Felt pained on leaving this place, that I had not attempted to do more for God. Dined at Bankhouse. By the way, the Lord preserved me in time of danger; but I felt grieved, fearing I had not acted as I ought to have done. O how narrow is the way of entire devotion! What constant watchfulness is necessary! At Bankhouse my mouth was opened to speak for God; my hands were strengthened, and my heart comforted. In the evening came to Dalkeith; stopped a few minutes,

but heard melancholy tidings, which obliged us, though late, to go on to Edinburgh. Through mercy my mind was very comfortable, and my God brought me to my habitation in peace, after having experienced much of his goodness. He had also preserved my family during my absence. How great is his faithfulness.\*

July 27. I have for many weeks experienced much of the goodness of the Lord. I have wrestled much with God; my fluttering spirit has fatigued my breast. Jesus has drawn me sweetly on, both by the attractions of his beauty, and by the invitations of his word. He has been unspeakably precious to me; his name has been as ointment poured forth; my meditations on him have been truly sweet; he has appeared altogether lovely. He also encourages me by his precious promises to press forward. The following passage, spoken in reference to his Church, has been frequently and powerfully impressed on my mind. Ought I not to take encouragement and comfort from it? "The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with

<sup>\*</sup> The Editor has been induced to insert the above extract, which describes the manner in which her Ladyship invariably travelled; from a hope, that other Christian travellers may be stimulated by it to follow such an excellent example. They might thus become the honoured instruments of scattering the seed of life on many, hitherto, sterile and uncultivated spots; and, "instead of the brier, might come up the myrtle tree."

singing."\* Precious words! What can we desire more?

August 2. My God has increased my faith, and love, and desire, since last Sabbath, when I had an opportunity to partake of the ordinance of the supper. I experienced on that day more than I seemed able to enjoy; yet not a rapturous joy, but strong faith, full confidence; and since then my spiritual borders have been, in a small measure, enlarged. My fellowship with the Father and Son is more intimate, and uninterrupted. I am enabled to realize their presence wherever I am. My meditations are delightful, my views clear, and many, very many opportunities are afforded for the spiritual and temporal good of others, with power to embrace them. I enjoy an increase also of the fruits of the Spirit.

—— 30. Enjoyed a delightful season while meditating on Divine things; on the goodness of God to my soul, and on the love of Jesus. On riding out soon after, I was exposed to danger; and, through the weakness of my nerves, was greatly agitated for a few minutes; but the Father of Mercies quieted my fears. What a strong passion is fear! how involuntary! How poor and weak this mortal frame! To how many painful feelings is the soul, that Divine spark, subjected, while imprisoned in it, and from which no degree of grace can procure an exemption. In the evening, spent much time in seeking

<sup>\*</sup> Zeph. iii, 17.

promote the spiritual benefit of some young ones, and it was truly a profitable season; made so by the cheering, animating, delightful presence of my God and Saviour. O how richly does my God repay my feeble attempts to glorify him. He is not a hard master; he rewards liberally.

September 10. I enjoyed many privileges today, but from pain and sickness could not improve them as I wished. Yet my God was good. I still fear stopping short, and see clearly my works are not perfect. This day met with a most unexpected trial. I endeavoured to give it up to the Lord, and was preserved in more peace than I expected. My God, let thy will be done. and may I heartily acquiesce! O for more holiness!-In general, I find that every degree of increase in the grace of God is preceded by a proportionable degree of humiliation and selfabasement. What cause have I to be humbled in the dust! I need to pray always; and yet I am not so much as I ought to be in this duty. O for a more prevailing spirit of prayer, and more constant watchfulness!

not retain the measure of grace already given, without continually pressing on for more. He shows me how much is yet to be done in me, but does not permit the sight to depress me. He, on the contrary encourages me to seek after, and expect, all that holiness which Christ has purchased for me. He draws me sweetly on by the consolations of his Spirit, and by the words

of his grace. He preserves, and greatly comforts me in the time of trial and danger. O how great a privilege is it to have a God to go to in seasons of necessity!

October 2. It has been a season of severe trial since this day week. I have not been so much alive to God, nor enjoyed power to wrestle in prayer, neither that degree of delightful intercourse with my heavenly Father. I have been restless and uneasy, though perhaps not enough so. I have gone from reading to prayer, from prayer to reading, and from that to meditating, but still could not find what I sought-intimate communion with God. I cannot perceive any particular cause for this change. Faith discovered God the Father; I still saw Jesus as the King in his beauty; and, still I could believe and plead the promises; but I did not feel such a degree of spiritual life, nor so pruch comfort as usual. and my spirit was grived. Surely the Lord has some wise end in new by this severe dispensation. O that 2 may be fully effected in me! I fear lest I should have grieved the Holy Spirit, and thus brought it on myself. Give me Lord, to see this, if it is so. I have felt very defective in watchfulness; but alas! what can we do when the Lord seems at a distance. He is our only proper spring of every degree of spiritual obedience: all our well-springs of life are in him.

—— 6. Nature was conquered this morning, and my heart was comforted in secret. I felt a greater degree of spiritual life. In the forenoon,

at Church, enjoyed a sense of the Divine presence: Jesus appeared lovely to the eye of faith. O the power of Divine love! My God, give me every moment to experience its utmost power, its transforming efficacy. O to be lost in love !- I have been sensible to-day of a greater abstraction of heart from the things of time and sense, and a proportionable increase of nearness to heavenly objects: the one is, I believe, a consequence of the other. The Lord teaches me more and more the vanity of all below the sun. I feel also, at times, the fiery darts of Satan, which makes Christ precious. At present I am very sensible of the necessity of keeping near to God: it is a dangerous time on many accounts. O to be able to stand steady to the end, firm as a wall of brass, and as an iron pillar strong: unmoved by threatening or reward; uniformly good, as a witness for the truth. Lord, this is my ambition.

— 21. I have this day a fresh proof of the faithfulness of the Most High, and of the certainty of the accomplishment of the promises, which I would here record to the glory of God, and for the comfort of my soul. Some weeks ago, the person who taught my little Charity-school, was taken from me; and this caused me considerable perplexity. The Lord was entreated to provide another, if the continuance of the school would be for his glory. My mind was impressed with these words: "Stand still, and see the salvation of the Lord."\* This, for a time, removed my

fears, but difficulties increasing, they again returned. I cried to the Lord, and his word again came to my relief: "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them."\* This again calmed my mind, and when in prayer one day, in secret, pleading with the Lord that he would direct me to a proper teacher, there was evidently set before my mind a person I had never seen, but remembered having heard years ago, that he taught a school. This intimation I kept to myself, and, like Mary, pondered upon it, and at the same time made all proper inquiries respecting the person. Others, well qualified, were repeatedly applying for the place, but still I thought the man thus brought to my recollection would certainly be procured. I still, however, proceeded cautiously, and guarded against an improper haste. I also continued to cry to the Lord for direction. After a competent space of time, and many inquiries, this very individual has engaged this day to teach the school; and he appears well qualified in all things, to my mind, that is material; above all, he seems a most serious young man, and desirous to glorify God, by being useful to immortal souls. I do not know how he may turn out, but feel at present sweetly satisfied that the Lord has provided him. What praise is due to a prayer-hearing and prayer-answering God!

<sup>\*</sup> Psalm cxlv. 19.

22. Words fail to express what I have enjoyed of the goodness of God to-day. Faith seemed lost in fruition. My views of the Father and the Son appeared to have attained an unusual degree of brightness; almost meridian. Owhat an exuberance of goodness have I been permitted to enjoy! so much so, that my heart began to meditate terror. Satan tempted me to think, "surely some great distress is at hand." Indeed I have often hitherto found, that the Lord, before any trial or affliction, has been uncommonly gracious to me. But why should I anticipate evil? Teach me, Lord, properly to enjoy and improve present mercies. I fear I did not improve to the utmost what I have enjoyed today. O to feel more of the transforming power of grace in my heart and life! I long to be more holy, more like my Jesus, that all my nature may show forth the glories of the Lamb. I want to drink deeper into his Spirit; to experience a greater oneness with him; a more intimate union with the Source of bliss. O, I would be all divine. as far as humanity will permit; in other words, I wish to enjoy all that conformity to my Lord it is possible to enjoy while in the body. I am still favoured with opportunities of attempting to do good to others, and have much delight in the employment.

November 27. My views of Jesus have been clear, my mind fixed on God: much comforted with Divine love in conversation and social prayer. More than ever, my God favours me with oppor-

tunities of acting for him, by doing good in various ways; and in mercy he also gives more inclination and power to be thus employed. I desire to be full of good works, and free from all dependance upon them. If my heart does not greatly deceive me, this is not my temptation: all my trust is in Jesus: here my anchor is fixed. What a stream of constant happiness flows from a union of soul with him. I do hope that the Lord, agreeably to his promise, is establishing, strengthening, and settling my soul. I have felt for the last twelve months more rooted and grounded in love, and in the ways of God in general, and yet find less confidence in myself. The more God does for me, the more do I feel dependant upon him. My strength consists in living by faith upon Christ. He is my all in all: yet,

"For closer communion I pine,
I long to reside where thou art."

O glorious thought, that I shall dwell to all eternity with him!—Transporting prospect!

December 6. In the course of these eight days I have experienced much of the goodness of God: have enjoyed much sweet and more uninterrupted communion with him than usual. My Jesus has been ever with me, as my King, glorious, and yet so condescendingly gracious, as to constrain me to love him. Often, when his name has been mentioned, as usual, I have tasted ineffable sweetness: my heart has leaped within me with joy that he was mine. What must it be

to dwell for ever with him, when a small taste of his love here is so delightful? O what am I, that I should be thus favoured! Lord, make me more grateful, more humble, and enable me to improve thy goodness more. I am still permitted, at times, to feel particularly my own weakness, and what Satan would do if allowed: this makes me dread self-dependance, and enhances in my estimation the value of the Saviour. I am still, also, deeply sensible of the peculiar goodness of the Lord, when I attempt any thing for his glory, in the way of assisting others. O how gracious is he on these occasions! But still, in all I come short, and have much cause to be ashamed and humbled.

Diary continued.

1777.

January t. My God has made his goodness to pass before me this day also. He has sweetly drawn out the desires of my heart after himself, and given me by faith to see him who is invisible. O what a substantial good is God to the believing soul: and when he more sensibly manifests his

presence, what a heaven does it produce. Upon a review of the last year, I find infinite cause to praise my God, who, in the course of it, has done more for me than ever. He has accomplished many of his precious promises, and given me to enjoy communion with himself; and to feel a more constant sense of my union with his dear Son: and in a more lively and clear manner, he permits me to see him continually as the King in his beauty, and to dwell always under the covert of his precious blood. Indeed I am not sufficiently grateful for what has been done for me within these last fourteen months; neither am I sufficiently sensible of it: and this principally, because I see so much more which necessarily remains to be done, and so much before me not yet obtained. I see how much I stand in need of sinking deeper into God, of being more deeply rooted in his love, and more free from wanderings. I cannot bear the thought of resting short of any measure of grace attainable here. Yet how slowly do I move in the heavenly road: amazing, indeed, is my tardy pace. O how much more so must it appear in the eye of God, and of angels.

25. Since the 18th, it has been a time of trial, especially by sickness, which brought a degree of languor upon my spirit. It generally has this effect upon me, less or more, on which account I do not feel so resigned to bodily affliction as is, I believe, my privilege. Though I believe a degree of this depression of spirit I

must experience while in the body. How comfortable the prospect of being an inhabitant of that city to all eternity, where none ever say they are sick. Till then, O my God, enable me to pass the time of my sojourning here, not only in thy fear, but in as perfect resignation to all thy dispensations, whether joyous or adverse, as humanity will admit. In the course of these days past, my faith has been much the same, though my joy was not so great. I have enjoyed a sweet consciousness of my union with Jesus; my place of defence has been the Munition of Rocks; I have been fed with the Bread of Life, and the Water of Life, according to the gracious promises of a faithful God. I have also had such communion with the Father of Spirits, as to make me wonder, that a holy God could dwell with one that had so little of his image. O how ardently has this made me breathe after more holiness; my heart has panted after the largest degrees of sanctification. I have enjoyed some sweet seasons in secret and social prayer, and this evening felt my faith for the blessing received in November, 1775, confirmed; also my expectation of retaining it strengthened. Daily opportunities of doing good are granted me, with strong desires, and some power to use them. Blessed be God for all his mercies.

February 5. In the course of these eight days, I have felt variously. Have often had sweet views of Jesus, and at times felt him so nigh, so very clear to the eye of faith, that faith

seemed lost in sight and enjoyment. I have been constrained to speak of him to others as the chiefest of ten thousand. What ineffable sweetness do I taste, when the name of Jesus is mentioned: an instantaneous heaven springs up in my soul. But, O! how is it, when so highly favoured, that I do not grow more like my Divine Master. Surely I do not improve the glorious visits as I ought, else I should gain more conformity to him: my soul longs for more of the Divine image. I feel ashamed before God and man, that I am not more holy, considering the advantages I enjoy. O Lord, remove the cause, that the effect may cease; and make me, as the King's daughter, all glorious within. Every day, I look to make pressors in the Divine life; but, alas, how are my expectations disappointed: for in all I do, or say, I come short; yet the Lord bears with me. But shall it be always thus? I enjoy God in secret prayer, especially in the morning; and I enjoy him in social prayer, in conversation, meditation, and reading: but how can all this be, when I am so unlike him? O to be holy as God is holy; to be meek and lowly as Jesus, to sink into all the depths of humble love, and rise to all the heights of Christian confidence. I may say with the poet:-

> "My earth thou water'st from on high, But make it all a pool; Spring up, O Well, I ever cry, Spring up within my soul.

With me I know, I feel thou art, But this cannot suffice; Unless thou plantest in my heart, A constant paradise."

This is truly the language of my heart.

March 26. These last seven weeks, I have been severely afflicted in body, and part of the time no less so in my soul. O may my God sanctify the afflictive dispensation. He has promised that I shall be brought out of it as gold seven times purified. In the beginning of this illness, the Lord was exceedingly gracious. I could not express what I enjoyed in the love of Jesus; truly God dealt bountifully with me. But afterwards I was left to feel my own weakness, and to grapple with strong temptations. Satan thrust sore at me, one night, when very unwell, so that I was ready to fail and utterly sink, I cried to the Lord, and he made his word my support. The Lord has raised me up, though still weak; but I have been closely tempted and tried since, and my spiritual joy is much abated. I do not feel so near to God, nor my views so clear, neither my faith so strong: I feel as if out of my element. My enemies have been permitted to make great havock in my soul, at least to my own apprehension; but surely the Lord will rebuke the adversary, and greatly increase me for his own Name's sake. I feel deeply unworthy of it; O how far back do I feel in the Divine life, Lord! restore to me the joy of thy salvation: O bring my soul out of trouble, that I

may praise thee; and cause this affliction to bring forth the peaceable fruits of righteousness.

May 3. In the course of this last fortnight, I have felt variously. O that I could say, I had improved much. This I dare not say, but think I can with some degree of truth affirm, that I have hungered and thirsted after it: and if my heart does not deceive me, I have sunk deeper into God; felt more fixed in him as in my centre. I have experienced more inward recollection, my soul more stayed on God. Jesus has been truly precious; my heart has indeed felt him nigh; and he has proved a source of sweet consolation to my soul.

June 12. Still I have cause to praise God, who deals bountifully with me: still I am, through mercy, permitted to enjoy sweet fellowship with my God and Saviour; and, in general, am kept under the influences of the Holy Spirit: O what praise is due. Yesterday, and the day before, I felt keen anguish, from a fear that I had grieved the Spirit of God. O how the thought pained me: I cannot say easily what I felt. May Almighty power and goodness keep me every moment exercised as my Lord would have me! O to be preserved from every touch of blame. If this is possible while in the body, let me. O my God, happily prove it. I find it is only by looking to Jesus, I can either increase, or retain, what he has bestowed. The Lord does, I think, more than ever, enable me to live by believing in him, and looking to him. My life in a small

degree, is one continued looking up to him, dwelling under the covert of his blood, and realizing the presence of my God; this spreads a heavenly serenity through my mind, and sweetly solemnizes my spirit. The more I live after this manner, the more fixedness of thought I experience, the deeper I sink into God; but, after all, how poor my progress. O for a quicker pace, a swifter motion. Still morning devotion in secret is sweet, I enjoy comfortable access to my God, and am enabled to plead the promises, and depend upon them as "yea, and amen," in Jesus.

- 19. Where shall I begin to praise my God; I am astonished at his goodness, when I consider and feel how unworthy I am; how unprofitable, how unfaithful, how far short in every respect. Yet he condescends still to let me see by faith his unclouded face. In comparison of former experience, he has brought me into a wealthy place; but I am much short of what I expect. He has promised greater things, and I know he is faithful, and will perform all his promises. If any thing, my communion with God is increased; O what sweetness do I taste in Jesus; how precious is he! how constant my sense of a vital union with him-as the branch in the vine. so do I feel in him. But I long to drink deeper into his Spirit, yea, to be filled with the entire fruit of the Spirit. I think he gives me an increasing deadness to the world, together with a proportionable degree of life in the ways of God.

In the midst of the Divine comforts I enjoy, Satan tries many ways to tempt and distress me. On last Lord's day, though confined, my spiritual consolations were so great, I was strongly tempted to believe it all a delusion, because they were not of a more transforming nature: but Jesus lifts up a standard, when the enemy thus pours in. God appeared so clear to the eye of faith, it was not possible it could be a deception, and Jesus shown into my soul with transcendent brightness. Indeed, I have reason to blush, I am not more holy; but I must not deny the goodness of my God because of this: no, rather I must cleave closer to him.

- 30. Since my last date, truly God has been good, I cannot express what I enjoy in Jesus; I am, through amazing mercy, privileged to walk with him, and talk with him, as a man with his friend. I ever feel him nigh, though the blessed view is not always attended with the same degree of comfort: but in general, I am made to sit in heavenly places withhim, to cleave to him by a lively faith, to dwell under the covert of his blood, and to follow after him. While I now write, my heart feels him sweetly nigh, the eye of faith beholds him clear. In a small measure, I enjoy the accomplishment of that precious promise, Zech. ii. 10. O Lamb of God, was ever love like thine. I still enjoy sweet access to God in secret and social prayer; and prove it very comfortable to talk to others upon the concerns of their immortal souls. I frequently have much of the presence of my Beloved in the great congregations, in different places. How great my obligations to free grace. I do long to make suitable returns. O for more love to God, more power to live to his glory. I am not enough on the stretch for God: I do not hold forth the word of life constantly in that amiable light that I wish. I am often pressed down with indisposition of body, with weak spirits and nerves. This causes me to appear at times as if I was unhappy, which grieves me; I wish to show to all, that real religion can raise human nature above every sorrow. While in the body, I know we must feel; we shall suffer from various causes and quarters. My heart is pained from day to day, with the dishonour done my God by those that know him not; and, alas, by too many that profess a knowledge of him. These causes will perhaps more or less remain until I join the church triumphant; the only place and company that claim, and possess, an entire freedom from sin.

—— 16. In the course of these two weeks, I have been more tempted, and my spiritual enjoyments have not been so great as before; though still I feel deep cause to praise my God. In general, I rest in him; yet at times, I feel uneasy, perhaps partly from these weaknesses, that are more or less inseparably connected with humanity, and partly from temptation. I find that there is nothing so much tends to compose

the mind, and to keep it religiously recollected, as a constant sense of the presence of God. If at any time, from some of the above causes, I am in danger of being unhinged, a look to God by faith sets all to rights. Immediately all the affectionate powers of the soul are collected, and fixed upon God, as on their proper centre, and a heavenly serenity ensues. It is more than can be expected while in this vale of tears, to know no seasons of weakness. May I be enabled every moment to lay as passive clay in the hands of my God, and have all the good pleasure of his will take place in me. This is sufficient, but indeed my heart pants with strong desire to feel the utmost power of transforming grace.

August 8. In the course of these eighteen days, I have experienced great and frequent vicissitudes of feeling; sometimes very comfortable, at others, much grieved, dejected, and tempted. Upon the whole, my spiritual enjoyments have not been so great as usual, and I have feared sinking from God. Yet he has been very gracious in enabling me to help others, in soul, body, and outward estate. He has favoured me with opportunities of strengthening the weak hands, confirming the feeble knees, softening the hard heart, and greatly encouraged his people to trust in him; both by prayer, conversation, and letters. This is all his own doing, and therefore to him be all the glory. I have been lately unusually led out to wrestle in prayer with God for more of the Divine life, and to

hunger and thirst after every blessing purchased for me; but still I do not advance as I wish, still I feel painfully short of what I would be. I am amazed at my unprofitableness, unfaithfulness, and unwatchfulness. O for all the grace God is willing to give; and power to use it all for him. When, Lord, will it be? I enjoy much sweetness in pleading the promises in secret and social prayer; but I cannot express how much my heart is pained that I do not love and serve God better, that I have not more of the Divine image. I would be all on fire for God, a flame of love. I would experience unbounded confidence in him, unlimited resignation to him, and have even my countenance strongly marked with a deep sense of his presence. But, alas, I am far from this; I am not so faithful as I ought to be to his inward teaching; I am not all attention to his secret voice; I am easily unsettled; I want a greater equality of spirit and temper; I would be always the same; neither much elated, nor depressed; but continually serene, humble, and cheerful: I want more silence of spirit, more victory over my tongue, a deeper and more constant consciousness that God is with me, and sees me. I need more of that perfect love that casts out fear; that degree of it, which would enable me to cleave alike to God in sickness as in health, in pain as in ease, in death as in life. How good is God, who bears with me! and in spite of all my failings, yet gives me to see him and his dear Son by faith; and keeps me constantly sensible of my union with him. Within these few days, he has rather increased me; he gives me to see his gracious hand in what befalls me, and makes me to believe he will, according to his promise, be my counsellor in all things. Yet I feel I need patience to wait the accomplishment of the promise: I am often tempted to impatience, but as often checked immediately. Forgive my haste of unbelief, O thou God of love; and enable me to wait patiently on thee. I I need more patience, I find also, with my fellow-creatures. O Lord, thou seest how much I need an increase of every grace of thy Holy Spirit. O bestow it this day, that I may praise thee.

September 10. I have been lately variously affected and tried, and my comforts not so great. O to be always the same! How devoutly to be wished, but I believe not to be expected while in the body. Yet I may look for that measure of grace, which shall keep me cleaving to God in all states. O my God, give me this, enable me to glorify thee at all times, and it sufficeth. Of late, I have been strongly tempted in many ways, and I fear, not faithful. O how this mortal body presses down the soul! As it respects attempting to do good, I do not know that there is any change, though my attempts are not always attended with the same degree of comfort. I have grieved lately, fearing my communion with God has been less. O that he may remove the cause and the effect, and accomplish all his promises. I go from here to-morrow for bodily

health; O that as usual, my soul may be happy; may I have much cause to praise him, when I return.

October 6. On Friday last, my God brought me home in peace to my family, with my health better than when I went from hence. The ways of my God towards me, in the course of my journeying, have been mercy and truth, though I have not enjoyed such strong consolations as I generally do. The state of my soul has rather consisted in heart-melting, and deep convictions of my short-comings, which tended much to humble me before God. Yet I felt a desire to do all possible good. At first, felt reluctant to this; but that conquered, my desires and opportunities were increased; my encouragement great; and my soul was thereby strengthened and much comforted. The means in which the Lord gave me most of his presence was prayer, especially social. I seldom bowed my knee, but my God and Saviour drew nigh. Since I came home, I feel a sensible increase of thirsting after righteousness, and of communion with my God; my views are more clear, and my faith stronger. The storm of temptation is abated, and succeeded by a sweet calm; my bodily health also is better, my nerves and spirits more firm, and I have found my family and connexions well. It is mercy all!-what praise is due!

November 3. For these last seventeen days, my God has dealt indeed bountifully with me. Close, sweet, deep, and almost uninterrupted,

has been my fellowship with God the Father and Son. O what a glorious privilege is communion with God; it is better felt than expressed: it is, as a good man describes it, the lively actings of the soul upon God by faith, in holy exercises; in which he communicates to us the sense of his favour and acceptance, filling us with joy and peace, and making us abound in hope, through the power of the Holy Ghost, and shedding abroad the sense of his love in our heart. Amazing goodness and condescension! Astonishing, that sinners should be thus favoured. What in his love do I not possess? He is with me by night and by day, my last thoughts at night are his, and my first in the morning spring forth to him. He unveils the glories of eternity to my faith, the land that is afar off is brought nigh; wherever I walk, or move, I meet my Jesus, who possesses all my affections. In a small degree, I can say with Dr. Watts:

"If love, that pleasing power can rest,
In heart so hard as mine,
Come, dearest Saviour, to my breast,
For all my love is thine."

— 22. O that all my powers might praise my God, who deals so bountifully with me. Still I dwell on high. Through abounding mercy, I have had many sweet seasons in the course of these eight days, in public, private, and secret; in conversation, meditation, reading, hearing, and praying. I have enjoyed habitual communion with God; clear views of, and sweet

intercourse with my beloved Saviour. He has often, (to use the language of scripture,) made my soul as the chariots of Aminadab, and caused me to sit in heavenly places with himself. He has shone into my soul in all his attractive beauty, and captivated my heart. In general, he now teaches me more than ever to live continually by faith upon him; he is my life, my strength, my comfort, my all. Yet still I am weak, I am only strong in his strength, and in his pure light alone I see light. I cannot praise him as I would: now, while I write, how sweetly nigh do I feel him, how clear by the eye of the mind do I behold him! O Jesus what hast thou done for me! My soul longs and frequently attempts to set forth his beauty to others, and I hope not always in vain.

— 27. My God has increased his goodness to me since Sunday last; I have indeed dwelt in the secret place of the Most High, and abode under the shadow of the Almighty. My views of Jesus have been brighter than ever, and my intercourse by faith more intimate and sweet. I am not able in the language of mortality to express what I now enjoy in him; and what uninterrupted communion I am permitted to hold with God the Father. Yesterday was indeed one of the days of the Son of man; when meditating upon Divine things, and fearing in the view of trials, unfaithfulness to God, the bright glare of eternity seemed to obscure, or rather to annihilate all below the sun. Future glory was unfolded to my view. I

felt almost as an inhabitant there, and more than ever formerly, did I feel under the powers of the world to come. This was after conversing with a Christian friend about two hours on the things of God: but Satan soon suggested, surely more severe trials than ever are now at hand; which was likely to embitter my present heaven. I started back, as it were, and feared to receive more from God. Lord, how wonderful are thy dealings with me; how good thou art in answering my prayers; for this last was an immediate return to my request. I asked the Lord, in order to make me faithful to him in the time of trial, which I viewed at hand, that he would give me to see and feel time swallowed up in eternity. that every worldly consideration, such as the fear of man, &c. &c. might vanish.

December 27. Various causes have concurred to interrupt my writing, but I find I have suffered loss by it. It is indeed a good thing, to watch constantly over our heart and life, to attend diligently to all the Lord's dealings towards us, and then to record them for our benefit: nothing but necessity should make a Christian neglect it. For these last four weeks, my comfort has not been so great. I have been greatly tried in body, mind, and outward estate; and the Beloved of my soul has not felt so nigh, which made me feel them heavier. My spirits and nerves, also, have been affected, and altogether conspired to bring me into heaviness. I have been unusually detained from the public

means by affliction of body, and have feared continually, lest I should get into self-indulgence, which has added to my trials. But according to the wonted goodness of my God, though I am unworthy, I look to be increased. At times, I have been refreshed with a sense of the presence of my God, and Jesus has also been with me: but my communion with the Father and the Son has not been so near and sweet as usual. I have felt a partial distance, and one reason of this has been, I think, a necessity of much attention to outward and worldly things, with a variety of trials from without and within. I have been harrassed, and sometimes driven, and sometimes drawn, from steadily looking to Jesus.

1778.

Diary continued.

January 1. On this first day of the new year, I feel inclined (may I be enabled,) to make a fresh dedication of myself, with all I have and am, to my God; yea, a more full and unreserved surrender of myself than ever. Lord, accept

my sacrifice; O may the altar sanctify the gift, and through thy sovereign grace, may I live more to thee, do more for thee, and prove more of thy sanctifying and saving power. May my communion and fellowship with thee be sensibly increased, and continued, if spared through this ensuing year. May I be made more faithful to thee, to thy cause, to my fellow-creatures, and myself. Lord, I would also offer up to thee my family; O be the God of it, and enable me to walk before thee in it, in a perfect manner; ruling it only by giving light, by a deportment becoming the gospel. O how defective hitherto! I would also, O Lord, offer up to thee all my relations; O accept of them, and make them. by faith in Jesus, thy children. O let these requests be registered in thy book of life, and answer me in the joy of my heart concerning them.

I feel a small increase of grace in my soul, more comfort in prayer, more love to God, and the fiery darts of the enemy are not so frequent. Upon a review of the last year, I find many mercies, spiritual and temporal, for which to be thankful. I have been favoured with much of the sweet presence of my God, and his dear Son: with much inclination and a degree of power, and very many opportunities of doing good to the souls and bodies of my fellow-creatures. I give them, Lord, up to thee, follow them with thy blessing. I have also been favoured with many deliverances, with regard to

soul, body, and outward estate. Lord, power-fully sanctify them to my good. But, alas, I find likewise many, very many, things to lament; much unfaithfulness, unfruitfulness, ingratitude, &c. &c. O what is man! By nature what a compound of all evil; and even after, by the great goodness of God, he hath passed from death unto life, O how defective; what continual short-comings. Lord, thou knowest my pen does not note these things as words without a meaning, only common-place expressions; no, my heart feels the truth of what I now write, and I most sincerely regret that there should be cause for it. Help, Lord, O help thy unworthy servant to love thee more and serve thee better.

-- 30. Friday. This has been a precious day. I have experienced much of the goodness of the Lord since I wrote last. But on Wednesday and Thursday, an unusual degree of languor overspread my soul, for which I could not account, and I did not seem so much alarmed as usual on these occasions; this also grieved me. To-day, in mercy, the Lord revived me: and at night, in his house of prayer, he made much of his goodness to pass before me. In meditation before the service began, he shone upon his work in my soul, led me back to the days of my folly and ignorance, and showed me what he had done for me; gave me to enjoy sweet and clear communion with the Father and Son, and deeply and feelingly convinced me, how totally ignorant I was of these great things

till he revealed them to me: in short, my God led me into a delightful train of meditation upon his past goodness to me, and gave me also a present possession of himself and his dear Son. Immediately after, heard a profitable sermon on the last verse of the 32d Psalm; "Be glad in the Lord, and rejoice, ye righteous: and shout for joy all ye that are upright in heart;" which so corresponded with my meditations, and corroborated the truths and views given me just before, as was most comfortable: I had cause to praise my God. But when shall I love or serve him as I wish?

Febuary 7. Still my Jesus is with me and very precious: he hovers over me with eyes of tenderness and love. Are these expressions improper? Are they enthusiastical? What heart but must flame with love, when Jesus fills it with his presence!

"Are passions, then, the pagans of the soul?
Reason alone baptized, alone ordain'd,
To touch things sacred. O for warmer still."

I cried to my God to-day to establish me more, and that my communion with him may be more deep and permanent; for as yet I find it admits of small and painful interruptions; I mean, as it respects spiritual joy; and is at times lessened with fears of having grieved his Spirit. It is not easy always to draw the line between temptation and sin. I have entreated he would shine on his work in my soul, and testify clearly, with

meridian brightness, what he has done for me; that I may give the glory to him, and take all the comfort he intends I should.

March 11. Still outward and inward trials continue. I prove the body a cumbrous load; it affects my soul in many painful ways. No affliction for the present is joyous. What grieves me most is, that I do not glorify God more in the fires. Yet he is good, and, at times, gives me a sweet sense of it in prayer, reading the Scriptures, and conversation; and at the Name. of Jesus, still a heaven springs up in my soul. I believe many of my painful sensations are the effects of bodily complaints, and I doubt not, many are caused by unfaithfulness. Yet unprofitable as I am, the Lord is good, and gives me many precious promises to support and comfort me. Lord, thou art faithful who hast promised, who also will do it. O strengthen my faith, and fill my heart with a greater power of obeying and delighting in thy will. Thou hast graciously said, not one word shall fail of all the good things whereof thou hast spoken. Lord, increase my power of living by faith, enable me to cleave to Christ. I find the Father and Son, in general, continue clear as the objects of my faith; but of late, the degree of joy resulting from that faith varies much, though hungering and thirsting after all that God is willing to give. Manifold temptations often cause heaviness, and bring such a languor and inexpressible uneasiness upon me, as frequently unfits for duty; prevents intenseness of spirit while in it, and often shortens it. May I be taught to improve to the utmost every situation. To-day, I have been struggling into God, though with little comfort; till at night, in meditation, God the Father, and Son, seemed to draw very nigh. I have cause to praise the Lord, who, in spite of the weakness of my body at present in general gives me sweet access to himself. But in every duty, in every grace, in every trial, I see and feel such continual shortcomings, and great defects, as are truly painful and mortifying. O to be revived as the corn, to grow as the lily, and to cast forth my roots as Lebanon.

April 7. One of the days of the Son of Man. I enjoyed much of the presence of my God, when with his children in the forenoon; and when walking out with some of them, and talking of the things of eternity, the Lord drew sensibly and sweetly nigh, so that my heart was quickly made as the chariots of Aminadab. Soon after, an enemy was at hand, and I felt keen distress, from a fear that I had done wrong. Satan attempted to pour in as a flood, especially when I went to the chapel in the evening. I fled to the blood of Jesus, cleaved to him strongly by faith, and he felt near to help and comfort me. Yet I could not get entirely free from the fear that I had grieved the Spirit of God; this was very bitter. How uninterruptedly sweet would my life be, if it were not that these thoughts frequently occur; perhaps from a real cause, for

want of a greater degree of watchfulness. At times, a word will escape me, that upon strict examination afterwards, I find did not entirely coincide with the feelings of my heart; then keen anguish ensues; words in common use, but to which little if any meaning is attached. (How long is it before we entirely unlearn every improper thing we have learned in a state of nature; and even when we think we have got free of them all, how often, when least expected, do they return.)

- 19. Sunday. Since my last, my soul has been hungering most vehemently for more holiness. A thousand worlds, had I been possessed of them, seemed nothing to give in exchange. could I have purchased it. My soul felt at times much discouraged with the thoughts of my poor progress in the ways of God; but often, within these few days, in secret prayer, when thus grieved, my Jesus manifested himself sweetly unto me; shone in all his beauty and goodness, and attracted all the affectionate powers of my soul. With ten thousand times more tenderness and kindness than the dearest earthly friend, did he strengthen my hands, comfort my heart, and encourage me to go on. O how does this Divine goodness endear him to my soul! Yet still I languish and pine, because not altogether like him. O for a deeper work of grace! O for more faithfulness in improving what is already bestowed! To-day, being the Lord's day, I found it a great cross to be detained from public worship; but thought it a duty, and proved my God nigh at hand in secret prayer: had there a sweet view of being for ever with the Lord; and Ohow delightful was the prospect!

May 30. From various causes, my writing has been interrupted for a month. It has been a time of much temptation and trial, in body, mind, and outward situation. O that I could add, in all I have been faithful! Alas, it is not so. When shall my complaining be at an end? When shall I love and serve God as I wish, and my communion with him know no interruption? O that the time would speedily commence. Since my last date, I have had precious seasons, times of refreshing, many instances of the goodness of my God in various ways; but upon the whole, I have cause to lament that I have not made that progress I might, neither been so faithful as I ought, especially in the time of trial. Weakness of nerves and spirits, subjects me to painful feelings. Yet I have felt the interests of Zion dear to me, and a greater spirit of prayer for her prosperity than usual, and the welfare of individuals belonging to her. I have been also stirred up to appear more in public for the cause of religion; I mean by using my influence with others in behalf of the peace of Jerusalem, and have felt comfort in embracing the opportunities that offered for the spiritual and temporal interests of others. Family and secret prayer has been sweet, and when permitted to hear, the word preached has at times been profitable.

Last night, I truly proved it so, my communion was with the Father, and the Son, though still not so near as usual. I have had severe bodily illness, and since that, there is a degree of languor I have not conquered, and also weakness whereby I am easily affrighted and unhinged. O to be strong in the Lord: O to enjoy all he can bestow, all I can enjoy.

June 7, Sunday. Found it good to wait on God in public. This forenoon, went to church, through difficulties, but did not repent it; the Lord was with me, and where Jesus is, there is heaven: O to be every moment thus favoured! Yet I think it is holiness, rather than comfort, which I pant after. I see the beauty of holiness, how desirable to have the whole image of God stamped on the soul. This-this is the object of my desire, the subject of my prayers, my meditations, my conversation: O how mortifying then do I feel it, to have so little of it. O my God, attend unto my prayers, hear my cries, and give me the thing I long for ;-give me the mind that was in Christ; remember thy own word of promise concerning this, upon which thou has caused me to hope. In the evening, being obliged to be with others, I was grieved to find, upon examination at night, conversation had not been so profitable as it should have been: my heart was pained: what need for constant watching.

<sup>- 21.</sup> Sunday. This last week, my soul

desirous of glorifying God, and being zealous for his interest in the world; for promoting of which. several opportunities have been given me, with power to embrace them, which gave comfort. I have felt Jesus very precious these days past; at the mention of his Name, he has frequently, and instantly manifested his presence, attended with a joy better felt than expressed. I do taste salvation in his Name. O to know him better: to love him more; and to feel greater conformity to his image! I pine for this, and am pained that I do not adorn his gospel more. Upon the whole, I do not think my communion with God is so constant as it has been. Holy Father, discover the cause, and remove it! It has been, for some time past, a season of manifold temptation, which has brought heaviness. My nerves and spirits have been much affected. The complaints, under which I have suffered, are great enemies to the joy of faith. This day, though unwell in body, I have attended the house of God, morning, noon, and night: but found little comfort till the evening, under a sermon from, "Return unto thy rest, O my soul." Here my Jesus was benignly nigh; my views of God, and his dear Son, sweetly clear. This seemed given to prepare for more than one trial, which I soon met with. How good is God!

July 2. Upon the whole, since this day week, the Lord has increased me; my views of Jesus are brighter, my faith stronger, and attended with more comfort. The grand secret of the Christian life is living by faith, ever keeping this Divine principle lively, and vigorous, and constantly fixed upon its capital object. Without this we draw little supply from Christ; and since we can do nothing without him, how feeble, how uncertain, how interrupted must be our progress. For some time I have lived more by faith: the actings of it have been vigorous, and my inmost soul has been on the stretch for more holiness. My communion with the Father of Mercies has been greater than for some weeks past. My sweetest time for secret prayer is early in the morning. I also often prove the Lord near in social prayer. In the morning, when I first open my eye-lids, O how delightful do I feel it to fly by faith to Jesus! and continually through the day, not only to attempt a constant living by faith upon him, but also in every particular thing I do, to look to him for strength and wisdom; and wherever I go, to realize his presence, and repeat my acts of self-dedication to him, opening my heart by faith to receive him afresh; and in all these attempts he is even at my right-hand. Yet for closer communion I pine. O when shall my longing desires be satisfied! I still feel it is my delight to act for God, and he gives me many opportunities to encourage me herein. The Lord gave me to know yesterday, that he had blessed a conversation I had, some years ago, with one of his own children, to the quickening of her

soul, and she has prospered greatly since. O to possess in my own soul all that God is willing to give! Lord, enlarge my borders.

August 5. The more I see and know of the world, the less I esteem it, and the more I desire to be delivered from it: to live, indifferent to its smiles and frowns. O what vanity and vexation is the portion of those, at least many of them, that enjoy much of what are called its good things. My soul, keep thou free from it! I had an additional conviction of this to-day, by conversing with an aged disciple, much connected with those in high life. In God alone is true happiness to be found. My soul feels drawn out to be much in secret prayer; to have much communion with God; and to be faithful to all about me in every respect. It is a great thing to be altogether a Christian. I pant to be such.

— 31. I have had sweet seasons these two last weeks. The public means have been more than usually blessed to me. Jesus has been very precious to me, and near. I do find, wherever I am, the Lord is with me; agreeable to that gracious promise, long since deeply impressed on my heart: "Have not I commanded thee? be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."\* Upon strict examination I find the Lord has done more for me than I am always sensible of. Strong temptation sometimes obscures my light, and

diminishes my joys, and outward trials press upon me; these often cause agitation of spirit, and inequality of temper and affection, which, in a degree, unhinge and grieve me. All this may be without sin; yet I ardently long to be freed from it, because it is very possible others may mistake it for sin. I want a perpetual serenity of mind. If by this is understood a continual sameness of feeling, I fear before I experience it, mortality must be put off. I want to prove the utmost power of transforming grace, whatever that is. O, my God, satisfy my longing desires! I think I suffer loss, at least in point of enjoyment, hy not meditating enough on what God has done for me: an eager desire for what I have not yet obtained carries me away. Lord, do thou regulate all my irregularities.

> "Here all my powers I bring, Manage all the wheels, And govern every spring."

I am still kept hungering after more power to glorify God. Lately he has opened a large field wherein to attempt it, and gives me power to walk in it. May he succeed my humble endeavours. I feel a sweet persuasion that he will.

September 14. The first week of September I enjoyed much of God in public and private, in meditation, conversation, and secret prayer; with many opportunities of doing good, with health of body, and a keen hungering after righteousness. This last week my enjoyment of

God has not been so great; at different times my communion has been increased. Jesus has been near and sweet, and my heart has panted after all the life of God; at other times, I have not felt so comfortable; trials have depressed my mind; temptations have distressed me. I have had keen convictions of my short-comings, with most ardent desires for all the grace I could receive. I am persuaded that I do not pray enough; that I do not watch enough; that I do not sufficiently deny myself: and, for some days past, I have had a conviction, that I do not so much as usual realize the presence of God. My spirit, I think, is not enough solemnized, nor my temper so equal as it ought to be. Surely these things are discovered that they may be rectified. O my God, operate powerfully in me; make me after thine own heart. I desire to be all glorious within, to be all for thee, to give thee each precious moment as it flies.

October 1. This has been, indeed, one of the days of the Son of Man. In secret prayer, in the morning, the Lord made much of his goodness to pass before me. How precious did my Jesus feel! How strongly did he draw my heart and affections to himself! This delightful intercourse is better felt than expressed. O that it may prove transforming. In the forenoon, I took up my cross, in order to do what appeared my duty, and was for some hours most uncommonly tried; but my communion with the Father and the Son was so constant and sweet, I was carried above

all, and was assisted in the midst of these trials. some of them strong, to embrace opportunities that offered for glorifying God. In one point I failed, which grieved me; though not entirely certain that what was asked of me was duty: but O how unspeakably gracious was my God! In my way home, such ineffable sweetness, such heavenly views, filled my soul as I cannot express. I felt as if disunited from all below, and not a cloud interposed for a moment to hide my Lord from my eyes! I could have bid adieu to all below, and gone to be with Christ, which would have been far better. I saw in the forenoon, in the course of the trials I went through, the reason of the uncommon goodness of God in the morning. O how good is he!

November 13. A long interval of a month and three days has intervened since I wrote last. in the course of which I have passed through variegated trials of soul and body, and have much cause to be humbled before God, that when in the furnace I did not glorify him as I ought. I find all past experiences are insufficient in the time of trial, unless the Lord command a blessing with them. I have had a recent proof that, no "affliction for the present is joyous, but grievous;" yet there is doubtless many valuable lessons to be learned from it. I have more than ever been taught my own weakness; also, the vanity of all beneath the sun. Much comfort preceded this illness; and, in the beginning of it. Jesus often drew sweetly nigh, which gave

comfort; but it was not abiding. In the course of my illness all the powers of hell seemed combined to distress me. So strong was the stream of temptation, that the Lord was a terror to me; his judgments made me afraid. I was driven from prayer: much of my usual relish for Divine things forsook me. I felt almost driven to despair. The Lord only knows what I have suffered. O how quickly should I have been consumed by the fire of temptation, had not the Lord said. " Hitherto shalt thou come, and no further." He also said, that he who had showed me great and sore troubles, would bring me up again from the depths of the earth, and revive, and quicken me, and comfort me on every side. The former he has done; the latter still remains to be fully accomplished. Since I grew better in body, I have been in a state of great weakness, much harassed at times with that fear which hath torment; at other times, comforted with the presence of Jesus. But the sinews of my endeavours to do good havefelt as if broken asunder through what I have suffered, and the ardour of my soul is damped. Yet surely the word of the Lord must stand. He will accomplish it, and perfect what concerns me. O what a great matter is it to be faithful in the time of sore trial and temptation! My fears have been increased from my views of the state of public affairs; judgments are hanging over us, and few are sensible of it. Within these two days I have begun to be more active for God. and my comfort has been greater, my spirits

have been better, and my body stronger: surely I may look for good days yet. O to be more devoted to the will of God! then, sufferings would not cut so deep.

- 22. I have been rather languid these nine days past. Still it is a time of trial in various ways. I have not regained what, to my own apprehension, I lost in my last illness. I think my loss has, in some measure, been owing to a sinking, in a degree, from the life of faith; not cleaving so steadfastly to Christ as I ought in the time of distress, and by judging of my state more by feelings than by faith. The Lord is increasing my desire to do good, and enabling me to embrace the opportunities offered; but still my comfort is less: I do not feel so much communion with God, neither such a constant power to realize his presence, neither such delight in him: still a degree of fear remains. My hopes have as yet, been disappointed as it respects the fruits of my last illness.

December 1. Was both profited and most severely tried to-day. The fear of losing a valuable parent was deeply afflicting. I fear what I felt was not fully consistent with resignation to the will of God: nature was overcome. I know that "unreproved she may drop a tear:" but I felt too keenly. I was enabled to cry unto the Lord, and he helped me. For the present he has, in a measure, removed my fears, and filled me with gratitude, but my will must flow more deeply with the Divine will.

three days, yet no trials seem to discourage me from attempting to do good to others, as opportunities offer. But I lament I do not obtain greater victories over my enemies, and make greater progress in the Divine life. Years pass quickly on; but alas! how little improved. This thought cuts deep upon a mind desirous of being all light, all life, all love. Yet, in a small measure, I do daily converse with God by faith and prayer, and daily see Jesus as the King in his beauty. While I now write, I feel him precious, and see him clearly. O to be more like him!

1779.

Diary continued.

January 1. The Lord has brought me to see another year. If spared, may I glorify him more than ever, by being more faithful, more fruitful, and more active in his cause: this is the ardent desire of my soul. On a review of the last year, I have cause to say, my God has been truly good: the consolations of his Spirit have neither been

few nor small. He hath visited his unprofitable servant with many refreshing seasons, and often delivered from bodily affliction; given me many precious promises, and numberless opportunities to promote his glory, by attempting to be useful to the bodies and souls of my fellow-creatures. In all, I have come short. I can scarcely perceive that I have made any progress heavenward. When shall my complainings cease? O to be as holy and happy as my God waits to make me! Through the course of the year, I think I have in general found more profit in reading the Scriptures, more comfort in secret prayer, especially early in the morning; and also more power and courage to act for God in a public way. He has discovered some new methods for this, which he had not before shown me. May the success of my attempts prove that they were from himself, and may he daily enlarge my sphere of usefulness. For these last three months, I think I have enjoyed a greater degree of establishment in his ways; yet, excepting some precious visits, without much additional comfort. I have also had, during that period, much perplexity about the true state of my soul; but whether this uncertainty arises from any loss of grace, or is the result of carnal reasoning, I am at present unable to determine. Shine, Lord, upon thy work: give the witness and the fruit of the Spirit in a much larger measure, that in thy light I may see light.

- 7. A happy day. Jesus was precious to my soul this forenoon when from home. I felt a heavenly serenity shed through my soul; enjoyed clear and distinct actings of faith upon God and Christ, with a power to realize their sacred presence. Repeated acts of self-dedication produced confidence and comfort; but I neglected some opportunities of doing good. O how unprofitable! The Lord, in great mercy and kindness, condescends to encourage me to go on in his ways: he enables me to rely on his word of promise; and I believe he will, in me, "fulfil all the good pleasure of his goodness, and the work of faith with power."\* This is what I want. Be it, Lord as thou hast spoken; hasten thy work, that I may glorify thee.
- 21. For some days I have been the subject of severe bodily affliction, but have enjoyed much comfort in my mind. The Lord has dealt tenderly with me. In general my views of God and Christ have not only been clear, but productive of more deep and steady comfort. Within the last eight days I have been obliged to be much with others; yet, so gracious has the Lord been, that I have been permitted to enjoy delightful fellowship with the Father of my spirit, and with the adorable Redeemer of my soul. O to enjoy this, and all its blessed effects, to the utmost possible extent! Though thus comforted, temptations of various kinds, and some of them

very painful, have attacked me; and still I mourn that my conformity to the Divine image is so small and defective. I fear, while I remain in the body I shall not cease complaining. At present I suffer from a too great inequality of spirit. I am too easily moved. The reverse of this, at least in a degree, I believe to be my happy privilege. How far a constitution naturally weak, rendered so by various causes, may prevent all I desire, is a question I cannot easily solve; or how far these variations may exist without any mixture of sin, I am also at a loss fully to determine. May he that knoweth all things give me to know, and also to prove, the utmost efficacy of Divine grace. At present, I feel weak in body, weak in mind, and unable to spend much time at once in any duty; yet I am comfortable. I am very desirous to be faithful to those around me, both by precept and practice; but am sadly defective.

February 22. Since my last date I have felt, at times, most ardent desires for more devotedness of heart and life to God. I fear self-indulgence, and am on the watch against it; yet, from constant weakness and frequent indisposition, I am, I know, in danger of it. But the Lord hath said, "No weapon formed against thee shall prosper." I also fear that worldly cares occupy too many of my thoughts, and hurt my soul. Lord help me to cast my every care on thee. My conversation in my family is not so spiritual as it ought to be. I determine to improve in

this. This night, when reflecting on past experiences, I was sensible of a growth in grace. My views of God and Christ are more clear, my peace more constant, my power to act for God greater, but I still live below my privileges. I fear I am not improving to the utmost my present situation. It has long been a time of great temptation. O that it may prove a purifying furnace.

- 25. Was often this morning and forenoon at a throne of grace, yet could not obtain that intensity of mind and heart I desired. O what is man! Without continued aid from on high he is all weakness, unfaithfulness, unprofiableness. How great the long-suffering of God that bears so long with him! When visiting the sick to-day, found my views of God the Father, and Son, clear, and my meditations sweet; all nature seemed to wear a smile: indeed, the beauties of nature ever tend to elevate my mind, and thus carry it up to its great Author. O to be more spiritual! I found to-day, by attempting to communicate happiness to others, I secured happiness to myself. Surely our Lord's words are strictly and literally true, "It is more blessed to give than to receive." But in all I say, or do, or think, I fail. Holy Jesus, I fly to thy atoning blood for pardon, and to the blessed Spirit to sanctify me. Make me as the king's daughter, all glorious within.

—— 27. O how gracious was my God to-day! He gave me a delightful prospect of eternity,

clear and bright views of himself and of his dear Son, and a sweet persuasion of being for ever with him. I cannot easily express what were my feelings on the occasion, but truly my meditations were very heavenly. What a soul-satisfying portion do I find my God and Saviour! How infinitely superior to all the world has to offer! I rejoiced in my heavenly inheritance. This was late at night, and I regretted that sleep should interrupt my enjoyment. But a little while, and I shall get rid of mortality. No night shall then intervene; there shall be one eternal day to sing the praises of my God and King; and I shall do this without weariness and without fainting. What is man, O Lord, that thou shouldest thus provide for him! Amazing love! "God only knows the love of God." It is far above our feeble comprehension.

—— 29. Was enabled to rise earlier this morning than usual, and in various ways my trust was in God. In the forenoon went to church, and heard with sweet composure; was preserved from wanderings, and enabled to realize the presence of my God and Saviour, and to attend to his word more closely than usual. On coming home was in a comfortable frame, and was desirous to return thanks to the Lord for his goodness. As I was entering my closet, the following words came powerfully to my mind: "The Lord is good; a strong hold in the day of trouble, and he knoweth them that trust in him." This made me fear trouble was at hand, espe-

cially when I considered what I enjoyed last night; and, as usual, it damped my comfort. I prayed to the Lord, that if this was from an enemy he would remove it; but, if from himself, he would enable me to profit by this kind and seasonable warning. Lord, fit me for whatever thou hast prepared for me, and be thou glorified in me. I would give myself to thee, all I have and am.

March 9. My fears, expressed on the 29th of last month, were well founded. Since then, I have been severely and unexpectedly tried; but my God has been good, supported me, and brought me through. From weakness of spirit and nerves, the animal frame was more agitated than was needful; but I hope this may be without sin. My severe distresses in early life, with a firm belief of the Christian religion, which quickly followed, and a comfortable persuasion of my interest in the glad tidings of the gospel, produced a serenity and solemnity of mind, with a sobriety of manners, which have, more or less, abode with me ever since; but lately, from weakness of body, I am sooner agitated than formerly. This, at times, grieves me, especially as those who may perceive it may suppose that it flows from a different cause. Do thou, O Lord, strengthen me with strength, both in the inward and outward man, that I may not only appear. but really be, always calm and religiously collected. Teach me, heavenly Father, ever to

maintain the dignity, the purity, the sanctity, of the Christian character: aided by thy blessed Spirit, may I daily add to my "faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."\*

The Lord has enabled me lately to see more fully the vanity of the world, and the emptiness of the creature; and though nature is pained by the discovery, grace enables me to bless the Lord for the useful lesson. It increases my desire to know more of God, and to derive all my happiness from him, who is a fountain ever flowing, and ever full.

It has also been much impressed upon my heart lately, to be grateful to the Lord for his merciful interposition in behalf of this nation, in not permitting the Popish Bill to pass, as it relates to Scotland. May his unmerited goodness produce a proper effect on the minds of his people. How inexcusable must we be, if we continue regardless of our own best interests, and of his glory. His hand has long been lifted up against England, Ireland, and America, but as yet we will not see. In the present case, with regard to Scotland, how mercifully has the stroke been averted! Had the penal statutes, which are in force against the Papists, been repealed, and the encouragement intended by the Bill given them,

in all human probability the Protestant cause would have been brought low, and how fearful must have been the consequences. But our God is merciful to an ungrateful, insensible people. O that we were wise, that we would consider these things, and act accordingly.

- 13. Another day is past, and I am so much nearer eternity. O that I could say, I had got nearer to my God! I have felt a greater standing alone with God; a willingness to seek and find all my happiness in him. I have felt disposed, if called, to give up the creature, even Christians hitherto much valued. I have also experienced an increase of desire to live only to God; to fill up all my time with and for him, and felt sweetly animated to embrace every opportunity that offered for doing good. Spent much time in Christian conversation; found reading profitable, and looking to Jesus sweet. My soul felt drawn out with strong desire to adorn the gospel; to be not only blameless but exemplary. Lord, make me so.

April 11. Sunday. Jesus appeared lovely to the eye of faith this morning, though the emanations of his love were but faint. Being detained at home in the forenoon, I wished much to improve time in secret with God. I felt groaning for more liberty, had more power to plead in prayer, and more composure than usual. I endeavoured to lay all my wants, my desires, my hopes, and fears before the Lord; and pleaded

his promises for sanctification, which are many and extensive; but I want more fervour. I attempted to search into the state of my soul, and to detect the causes of my want of prosperity, at least in the degree I want it. I seemed to see many, yet could appeal to the Lord that I wished them all removed. It has for some time been a season of trial, and from various quarters. I have been more than ever called upon to live by faith, in opposition to the aspect of Providence, and the evidence of my own feelings, which are often painful. My comfort flows purely from looking to Jesus, believing in him, and from feeling my soul united to him. I scarcely find any thing in myself to rejoice in. Whether this is owing to the work of grace not going on in my soul so well as formerly, or from my being more delivered from self-confidence and selfcomplacency, I cannot determine. Blessed God, do thou discover it.

25. In the intervals of public worship to-day, I had sweet meditations alone. I have reason to think that I grieve the Spirit of God, by not being always sensible of, and grateful for, what the Lord has done for me; and this through an ardent desire of more grace. My views of sanctification are so high, so extensive, that I sometimes think I am scarcely at the threshold of a religious life: I conclude every one has more grace than myself; and feel ashamed to speak of my experience, my attainments are so small. Yet through the great goodness of my

Lord, at other times I am constrained to declare what he has done for me, and if my heart does not deceive me, I simply speak what I feel.

May 25. Various have been my hindrances since my last date. Through necessary intercourse with others, my time in secret has been frequently shortened, and my power of realizing the presence of my God and Saviour not so constant; this created fears that my soul was not so much alive as usual. The fear of death has been more prevalent than for some time; and for a moment, at different seasons, the fear of God's displeasure has given me great anguish. Satan has had recourse to various stratagems, to distress my mind; while my addresses to a throne of grace have not been so fervent as formerly, nor my power to abide in prayer so great. Within these few days, the Lord has tried me in a tender point, and I am not certain but that nature felt more than is consistent with entire resignation. Lord, search and try me, and let no foe prevail. Let my will ever sweetly flow with thine, as soon as discovered. While I mention my fears and distresses, I would not omit mentioning the goodness of my God, who has frequently given me delightful seasons, in secret and social prayer, in intercourse with his children, in his house of prayer, and at his table.

June 5. I find Satan is a great enemy to the use of the pen, especially in this way, and I am not always aware of the temptation. Since my

last date, I am sensibly strengthened both in body and mind. I have obtained greater victories over nature, than for many months past; and have also found the word preached more profitable. Upon the whole, my soul is animated to run with greater alacrity in the good ways of God. The passion of fear has not been so predominant. I have enjoyed rather more comfort with a greater equality of spirit, temper, and affection. With desire I have been led to embrace the opportunities that offered in which to do good, but still I am painfully short of my privileges. When shall I be all I wish!

--- 18. I enjoy greater nearness to God more sensible comfort, and a considerable increase of hungering and thirsting after righteousness The word preached has been more profitable especially a sermon on, "Blessed are they tha hunger and thirst after righteousness, for they shall be filled." Here I found food peculiarly suited to my spiritual taste, and heard my own state exactly described: It was indeed a precious time. I have also found social prayer and conversation with Christians much blessed, but I have had likewise much bodily pain. This, with me at least, generally lessens joy, but love and resign nation may be always the same. I perceive I am but a babe in sanctification. O to experience the strength and stability of a father in Christ. Nothing short of a plentitude of gospel grace can satisfy me, a full and constant enjoyment of Father, Son, and Holy Ghost.

July 10. I am almost at a loss to express with any degree of precision what has been the state of my mind for several days. I think I have not been so much alive either to pain or pleasure in the Divine life as I ought to be. Outward trials press hard upon me, and I fear occupy too much of my attention; Satan, I find, labours hard to keep me dwelling upon things without, well knowing, if he can carry this point, he will effectually diminish my comfort, and add to the weight of trial. I am in some measure aware of this device, but not enough so; for I find the more I am alone with God, in meditation and self-examination, the more clearly I see solid ground for rejoicing, even in the midst of many outward and inward trials which cause heaviness. I fear sinking from God, losing any thing I have gained: I dread a Laodicean spirit, and grieve that I have so little of the fruits of righteousness; that I bring so little glory to God. At the same time. I am out of the world in heart and affection, and draw no comfort from its follies and vanities, or even from these enjoyments, which many sensible people suppose essential to happiness. My spirit is so moulded, that out of God I can enjoy nothing. My views of God and his beloved Son are clear, but they seem like objects discerned by moon-light; there is not that warmth resulting from the sight, that I am accustomed to feel. To-day, in the view of sitting down at the table of the Lord to-morrow, my heart is lamenting my comparative distance from the centre of happiness; struggling into him, and sweetly drawn by a powerful magnetic virtue; but still I feel far off. O to get near, and to keep there in constant fellowship.

23. Still it is a season of variegated trial from almost every quarter. Lately the fiery darts of Satan have been keenly pointed, and seemed to pierce to my inmost soul. At times, the Lord gives comfort, shines clearly into my mind, and all my distress appears to vanish:the sky is unclouded, and I feel the powerful influence of Divine love; but this pleasing change is of short duration, a painful transition soon ensues: the clouds gather blackness, and my enemies renew their attack with redoubled violence. Yet my views of God and Christ are not obscured, neither the relation I stand in to both unperceived; but from the cruel power of temptation and weakness, little comfort is derived from it. Jesus hath appeared and applied that precious promise, "Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." I would gladly infer from this, that great and good things still await me, when these days of sorrow shall have passed away. Hasten their departure, holy Father, and till then, grant that I may be properly exercised, that I may afterwards find the peaceable fruits of righteousness.

August 2. For the last eight days, the storm of temptation has in a measure subsided, and Christ has felt very nigh and precious, clear to

the eye of faith. I have also enjoyed more comfort in family devotion, and in secret prayer early in the morning. I have now for some months been deeply convinced of my poverty; may I thereby be taught to live more than ever by simple faith in Jesus, and then I know he will supply my every need. My heart is pained within me, because I am at too great a distance from God: all is either an aching void or severe temptation, and yet I do not obtain that fervour of spirit I wish. I want to cry mightily to God, and to take no rest till he bring me out of trouble. I sometimes fear that I have grieved the Holy Spirit; and when I make a narrow scrutiny, several things appear, that I think, perhaps, are displeasing to him; but yet I am not certain. In the time of severe trial, we see things often through a false medium, and I frequently am at a loss on this account. The light of strong faith only can remove suspicions, scatter clouds, and give certainty, in doubtful and perplexing cases. In whatever state I am opportunities for usefulness are eagerly embraced, though sometimes not attended with much comfort to myself. Lately, fears of death have passed through my mind, and cut keenly as they darted along. The Lord seldom permits them to stay long, but enables me to fly from these unbelieving thoughts, and to give them up to himself. Were I in the smallest degree to give way to them, they would make dreadful havock in my soul. The keenest distress I feel at present, is a degree of uncertainty respecting the will of God concerning me, both as it regards soul, body, and outward estate. It appears to me as if the Lord intended to make some change; and that by late and present dispensations, he is seeking to wean me from the persons, places, and things that at present surround me: this I leave to him, and only desire a sanctified use of all; that in all things I may be enabled to give up my own will to him. Could I but glorify him as I desire, O how would this sweeten every cup.

- 20. A few days after my last date, I was, by my Divine Monitor, warned of approaching trials, and found these words impressed upon my mind: "Keep yourself in the love of God." Soon after this, my spiritual joy gradually abated, and trials increased, till they seemed to compass me about; to my own apprehension, I had daily less power to resist or overcome them. This has been my state for two weeks, and still so continues. At times, Jesus draws nigh, and smiles upon me; but he visits only as a transient guest. Though I endeavoured to rely on the promises of a faithful God, my faith in them is not so strong as to prevent all fear, when the aspect of Providence appears gloomy or discouraging. Yet after all I have said, when I sit down to examine the state of my soul, I feel I have communion with the Father and the Son. By faith I see both clearly, but through the abundance of outward trials, and inward conflicts, I reap but little sensible comfort from it. So true is it, that

both in things spiritual and natural, it is not so much what we possess, as that enjoyment of it, which God only can give, that makes us happy. There seems to be a particular language in his dispensations of providence and grace towards me for some time past, which I do not fully understand. My way seems hid, my path intricate: I see not in several cases what is the Lord's will concerning me, and this certainly greatly adds to my distress.

September 2. Two weeks more of my time is elapsed, in more distress of mind, anguish of spirit, and affliction of body than I can easily express. Surely, Lord, thou doest all things well, whatever I feel, whatever I suffer. Day after day I have looked for the turning of my captivity, but in vain:-I have thought of the promises of a faithful God, and attempted to comfort myself by trusting in them :-I have remembered the days that are passed, when I had constant communion with the Father and the Son, and walked under the influence of the Holy Spirit: but all this only served to show, in more striking colours, the sad reverse which I now experience. Yet God is faithful, his promises cannot fail, and I will trust in him.

been carrying on his work in my soul by severe outward trials, strong spiritual temptations, and deep consolation. The fiery darts of Satan have been keenly pointed, and pierced my inmost soul; at the same time, I have enjoyed a more

delightful intercourse with God, even when engaged in the necessary duties of life, than for some months past. I have been made to see the King in his beauty, and the land that is afar off. In reading the Scriptures, in family and secret prayer, I have found God at my right-hand, and Jesus has been to me a friend sticking closer than a brother; but still I look for greater things than these.

- 29. A precious day, especially in conversing with the people of God. O how delightful did I find Jesus to my soul while speaking of his goodness to me; the place seemed filled with his presence. In secret prayer, also, the Beloved of my soul condescended to visit me with the rich communications of his love, and by his presence made my closet a delightful paradise. I felt surrounded with the Lord:-heaven sprung up in my soul. O could I be thus ever near to the source of bliss. I regretted that the weakness of my body should demand rest. Hail, happy eternity, when I shall serve my God day and night, without losing a single moment. Till then, indulgent Father, strengthen me in body and mind, and cause me daily to increase in love to thee, and in communion with thee.

November 4. My experience proves, that silence of spirit, and a constant keeping of the heart with all diligence, tend greatly to promote communion with God. Let God invariably be the object of our supreme affection, and we shall find this keeping of the heart easy and delightful. It costs us no trouble to think, or speak, of those

whom we love. The Lord has been teaching me some important lessons this week, and he made me truly willing to learn them. One respects self-examination. I perceive that when I desire to know the true state of my soul, and for that reason attempt to look narrowly into my heart, I should begin by acting faith upon Christ, and upon the promises made to believers through him, in whom they are all "yea and amen." This instantly brings strength and comfort, more or less, into the mind, and thereby greatly facilitates the important work of self-examination; it clears our views, and enables us to see light in God's light. Formerly, when attempting to try my state, if, on looking into my heart, I did not feel strong love and faith, I was discouraged; and thereby gave the enemy an advantage over me, and unfitted myself for the work in which I was engaged. May my God teach me wisdom in all things, bless me with a teachable disposition, a quick apprehension, and a power to retain for my own profit every lesson thus taught :- I wish also to be qualified to instruct others; for as I freely receive, I would freely give.

13. Much hindred from my usual retirement through intercourse with Christians, but endeavoured to make it profitable, and found social prayer delightful. The Lord still leads me forward in different paths of usefulness, and powerfully inclines my heart to employ every talent to his glory. Through mercy, I feel more rooted and grounded in the ways of God, and possess more power to confess him before the

world. The Lord still gives me proof after proof of the emptiness of creature-enjoyment; and of the fulness, reality, and happiness, of the things of eternity; he gives me also to *feel this*, thereby not only enlightening my understanding and convincing my judgment, but also persuading and inclining my will to pursue spiritual and eternal objects.

—— 23. For some days I have experienced that "God is love." I think he is deepening my communion with himself, showing me how much nearer I may come to him, and pointing it out in different ways so clearly, as to make me astonished at my own blindness, that would not permit me to see it sooner. I cannot express how precious I have found Jesus for a few of the last days; he hath permitted me to converse with him as a man with his friend, to see him clearly by faith, and to enjoy sweet union and communion with him. My life is now one continued resting on him.

December 2. "God is good, a strong hold in the day of trouble, and he knoweth them that trust in him." I have been afflicted, but it hath been a gentle visitation, and not attended with that languor I generally feel on these occasions. My God has given me to know him, as a God that heareth prayer. I have been convinced of the great privilege of drawing night to a throne of grace, and desired to improve it. I have found it sweet to give God my last thoughts at night; in the morning, also, when I awake, O how delightful to find my heart and affections

flowing spontaneously to my Lord, while he condescends to manifest his presence. Still my God enables me to act for him, with comfort and steadiness; and gives me to enjoy him in conversation, meditation, reading, singing his praise, &c. O to be all that God would have me.

—— 20. My spiritual life is sensibly increased, I feel powerfully drawn to a throne of grace, and am constrained to abide there. While writing to a Christian friend, Jesus was benignly nigh: his Name was as ointment poured forth, and my soul clave to him. O to enjoy those unsearchable riches that are in him. Some days last week I was uncommonly tempted, and felt very weak; my soul shudders at what I then felt and feared. In spite of all the Lord hath done for me, how soon should I fail, if not continually upheld by Omnipotence. Blessed be my God, who does not permit these dreadful feelings to continue long. Holy Father, deliver me from them, that I may serve thee in righteousness and true holiness, without fear, all the days of my life. O when shall I be all I desire, I would be all love, all praise, all meekness. In short, I would be a living image of that God I serve: I would prove, to the utmost power of sovereign grace, all that elevation of mind-all that dignity of sentiment-all that purity of heart-all that sanctity of manners, which true religion inspires. Come, O my God, impart thyself more fully, and enable me to love and serve thee with all the strength and perfection that the imperfection of humanity will admit.

# 1780.

Lady Maxwell's Correspondence with Lady Henrietta Hope.

IN tracing the Christian course of this eminently pious Lady, we have hitherto derived our information principally from her Diary. After this period, many of her valuable letters, written to a few pious friends, have been preserved; and we shall now gladly avail ourselves of this auxiliary aid. From her Diary, we have already learnt how she communed with God and her own heart: we have seen her steadily advance, in fervent piety to God, and in extensive and unwearied benevolence to man. Her epistolatory correspondence will still, in a measure, pursue the same delightful themes; but it will also enlarge the field of observation, and give a prominency to different traits in her Ladyship's character, which cannot fail to excite admiration. We shall thus behold her, in the relation of a spiritual parent, sympathizing in the afflictions of her amiable and pious daughter; and with uncommon tenderness and fidelity, striving to pour into her bosom the balm of consolation. We shall see her exemplifying a friendship founded in

religious principle, and invigorated and regulated by the spirit of Christianity. And, while she cannot but charm, by her delightful familiarity of manner, and simplicity of style, she will continue to administer instruction on a variety of interesting points, both of religious experience, and religious practice.

Lady Henrietta Hope is already known to the reader; and the other correspondents of Lady Maxwell shall be afterwards noticed.

# LETTER I.

TO THE

## RIGHT HON. LADY HENRIETTA HOPE.

January 14, 1780.

Does my Dear Daughter suppose I want compliments or protestations? Indeed I do not.—With regard to her, and my intercourse with her, my eye is single, and my intention pure: I wish the prosperity of her soul, and the return which would give me most satisfaction would be, to know that my feeble attempts to promote it were not in vain.

If I could, I would remove your every spiritual malady; how much more willing must your God be to make you all He would have you to be! I believe you would willingly submit to all your

present painful sensations, did you believe you were just in the way the Lord would have you. Your distress, I know, is heightened by uneasy fears that your want of prosperity is, partly at least, in yourself. Could I point it out, I honestly would, whatever pain you might feel from the discovery. As far as I know, I think you have a tender conscience, and you shun doing violence to it: but I am not certain that you have not what is termed a doubting conscience, and this, of itself, is a source of much distress, that the Lord does not mean we should feel: but till I know it is so, I will not say any more about it. I think you desire and attempt, as far as you know it, to do and suffer all the will of God. I believe you have no confidence in the flesh; that you endeavour daily to take up your cross, and deny yourself; if so, why do not you enjoy more comfort? Nay, why do you not "rejoice evermore, pray without ceasing, and in every thing give thanks," Were I to say what appears to me to prevent it, I would tell you: You do not keep your privileges in view; of course, you do not live up to them. You live more by sense than by faith. When you examine your own state, your conclusions concerning it are too much influenced by evil reasoning. You seek holiness, I fear, as it were, by the works of the law, rather than by simple faith. You dwell too much upon your wants; you are not enough thankful for what the Lord has already done for you. The haste of unbelief is not enough sub-

dued; a degree of murmuring at times takes place (than which nothing makes greater havock in the soul) when tempted from various causes to fretfulness. Though you do not give way to it, yet you do not strive enough against it: you rather sink down into a state of despondency and supineness of spirit. These, I think, are some of your hinderances, which, together with a weak and sickly body, and a variety of trials, bring you into heaviness, and press down your soul; but, be of good courage, all shall yet be well. I think you suffer loss also, from want of intercourse with lively Christians; and I believe not a small degree of your distress is of that kind which proceeds not so much from weakness of faith, as from scrupulousness of conscience; yet even this is highly useful in its season. But I apprehend this distress will pass away when you obtain more faith and love; when you are more rooted and grounded in the love of God. There are different stages, you know, in the Christian life :- the young men are stronger than the babes; the fathers are stronger than the young men. When you enjoy the stability of this matured state, you will then be better enabled to "keep yourself in the love of God," and to overcome the wicked one. O that you may quickly experience this!

I hope the Lord means to give you your sister's soul, whatever may be the issue of her disorder. She is laid upon my mind in prayer, and also my dear daughter, more than ever. Be not too much distressed about not being able to abide in prayer

on your knees; give it up to the Lord; He can soon remove it, or over-rule it for good, if he permit it to remain. By being so much above stairs you will have fewer things to distress you, and less fatigue of body, and, I dare say, prevent colds. May you be enabled to improve your situation to the utmost.

Miss N- has given a very favourable account of me, I see, but no doubt I have reason to admire the goodness of my God for the health he has given me this severe winter. He knows I desire to use that, and all he bestows on me, for his glory. Had I a thousand lives, I would devote them to him who has given his only Son for me, and permits me to feel the sweet attraction of his love very strongly. He is, indeed, the spring of all my joys, and comfort of my brightest days. I dwell continually under the covert of his wings, and find it all my plea for every blessing I stand in need of. I am still far behind, but through mercy kept hungering and thirsting after all the purchase of his cross. Be encouraged, my dear madam, to fight for the prize. O how animating the prospect of dwelling for ever with the Lord, and even here enjoying all that he has dearly bought, and is freely bestowing on his people! And this belongs to you. What should discourage you? and why with vexing thoughts should you disquiet yourself? Will you read and pray over the 17th and following verses of the 1st chapter of the Ephesians; also, from the 10th to the 18th verse of the last chapter of ditto? I think you will find benefit from these Scriptures. Be thankful that you obtain comfort in reading the Bible. There are wise reasons for the Lord's varying the means he blesses to us; one is, that we may idolize none of them, that we may prize them all, and be constant in the use of all, not knowing which may have the commission to do us good. Now, my dear daughter, I commit you to Him, who "carries the lambs in his bosom, and gently leads those that are with young."

Your affectionate parent in Him, D. M.

# LETTER II.

# TO LADY H. HOPE.

January 25, 1780.

I regret my dear daughter's illness the more, from fear that she may not have all that attention which is needful, as matters now stand. But I trust the Lord will make up every want, and with his love sweeten every dispensation. May you feel him ever nigh! I think if you would live more by faith, you would enjoy more comfort. Insisting upon the direct act of faith, especially when barren, dry, and tempted, is often of great use; it strengthens the mind, increases confidence in a pardoning God, and frequently brings comfort, by breaking the power of temptation: but this is a lesson the Lord himself alone can enable us to learn practically, for it is

acting contrary to our feelings, our fears, the suggestions of Satan, and the reasonings of unbelief. The Lord has already done much for you, and will perfect what concerns you.

In order to our spiritual prosperity, it is of great consequence not only to obtain, but to keep a clear view of our privileges as Christians; and to fix it in our minds, that as all these blessings are purchased for us by Christ, the Lord intends that we should enjoy them, and is pleased when we plead for them, and are importunate. He delights in the prosperity of his people. May he soon give you to experience the fulness of gospel promises, that you may "rejoice evermore, pray without ceasing, and in every thing give thanks." You know what satisfaction this would give to your parent.

Through the goodness of my God, my health is much better than usual, and my mother and sister are very tolerable. Lady G. was with me on Saturday: looked well, and was in good health and spirits. The disagreeable affair of our being examined on oath about Miss D—'s money is to happen very soon. May the Lord give clearness of thought, power of expression, and firmness of mind. Some of the lawyers have objected to admitting Lady G. or me, as witnesses, as they believe we are as mad as Miss D. I do not expect we shall be able, by our evidence, to convince them that we are not mad; but we should wish to acquit ourselves in a rational manner.

Your affectionate parent, D. M.

### LETTER III.

### TO LADY H. HOPE.

Edinburgh, Feb. 7, 1780. Wednesday morning.

I intended writing a few lines to my dear daughter on Monday, but was prevented by being obliged to "entertain strangers" the whole day; particulars about whom I will communicate when I obtain as much leisure as is necessary to explain matters. Yesterday, I was rather unwell, and was obliged to have company both to dinner and supper. The latter I shun as much as possible; but I find there is no general rule but what must occasionally admit of an exception. In all, my God is good, and is indeed a strong hold in the day of trial and difficulty. He strengthens me with strength in the inner man; and when uncommon exertions are needful, either as a head of a family, or as a Christian, "He giveth power to the faint, and increases strength to them that have no might." "Who is a God like unto Him!" His faithfulness is a shield and buckler unto me; because He hath caused me to set my love upon him, therefore he sets me up on high. "O to grace how great a debtor!" May my life praise him! and may you have more cause than ever to adore his goodness. O trust in him with all your heart, and "He will be as a place of broad rivers unto you," wide and deep.

But I must not forget what you noticed in your last letter. Great attention is to be paid, not only to the commands, but even to the inclinations of a parent. I see many inconveniences attending either your having a maid, or wanting one; but if the particulars you are to mention to Lord H—n do not give him a different view of the matter, I fancy you will see it as a duty to do what will make him easy, and at the same time, to do it in the way that will give you least trouble. But here I am interrupted, and must conclude. The Lord be your teacher in all things, and encompass you about with his favour as with a shield. Your affectionate parent in the Lord,

D. M.

# LETTER IV.

### TO LADY H. HOPE.

February 26, 1780.

I take the first opportunity, after my fatigue of body and mind is over, to thank my dear daughter for so kindly interesting herself in what concerned her parent. It is now over, the newmarried couple left me yesterday forenoon, intending to reach Greenlaw at night; Newcastle this night; and Mr. C. promised he would not travel on Sunday, though greatly hurried, but would go decently to church. This was a piece of work in which I little expected to be employed; but I really think the Lord put it into my hand, and stirred me up to a most vigorous exertion of

body and mind, and gave me a wonderful measure of health. The part I was to take in it was clearly set before me; and it appeared to me that religion would suffer, I mean be unjustly blamed, if I refused to act; so that what I did, I did for the Lord's sake, and for religion's sake, as well as for the convenience of my relations.

The Lord saw meet to give me favour in Mr. C-'s eyes, so that what I said, or did, was approved. He was anxious to gain my approbation. From a little conversation with him, I clearly saw the way that was most likely to gain upon him, (I mean in order to do good to his soul) and I took my measures accordingly, which succeeded: so that I saw the effects of it before he left me; he welcomed all I said upon religion. The night before his marriage I wrote him in a polite and kind way, saying what I thought was proper on the occasion, and asked his acceptance, for a place in his library, of Mr. Robert Walker's Sermons, elegantly bound; and when time and circumstances would permit, begged a serious perusal of them. You would have been pleased with his answer.

I cannot easily express what I feel, for your kind attention in sending the Bible. I will give particulars after. Do, my dear daughter, take your own prudent way to let poor Lady Ann know her danger? There is, I fear, no time to lose: I do not forget her and you are ever on my mind. May all concerned be comforted, and obtain the sanctified use of what I fear will soon happen.

O that you may be upheld! Goodness and mercy will follow you, all the days of your life, and you will, I believe, dwell for ever with the Lord. Bear, then, with meekness and sweetness, the trials of life. I never entertained a thought of giving you up: I only regret that I do not do you more good. The Lord will, perhaps, make me more successful for the time to come. If wishes and prayers would do, your soul would grow as a cedar in Lebanon. Might I offer my best wishes to Lady Ann, though unknown? Tell her, I hope much good is intended her by her illness; that the Lord means to wean her from the world, and to give her more substantial blessings; that I wish her to enjoy the love of the Redeemer, through faith in him, which will sweeten all her affliction, and carry her above it with a holy fortitude.

To be ready for the footman, I am writing in a great hurry, and forgetting many words.—Peace be with you.

Ever your affectionate parent.

D. M.

# LETTER V.

### TO LADY H. HOPE.

Monday, March 13, 1780.

My dear daughter's Letter I intended to have answered on Saturday, but was prevented. I asked Mr. W. for the sermon you mentioned, and he seemed very willing to let me have it, but was afraid he could only give me the heads, as it was not written, and Miss G. he believed, did not hear it.

I think the Lord will make up the loss you will sustain by your absence on this solemn and sweet occasion. Dr. S. came in on Saturday, when I was at Lady L.'s; I see his hopes are small of Lady Ann. May the Lord enable you to act towards her, so as to cut off all future reflections, and greatly bless your attempts for her soul's good. Poor Lady G, is not well. She wrote me on Thursday, that she was in much trouble and perplexity, and begged an interest in my prayers; to which I returned as kind a note as I could, and requested she would let me know, if she had the least desire to see me. She has been worse since; but today, the return of the message is, that she is rather better. I intend to call before I seal this. I fear she is meeting with some new trouble about her affair. May the Lord direct and guide her! She has my prayers and sympathy.

May He shine upon your soul, and give you to experience the stability and maturity of a father in Christ. It is your privilege to grow in grace; and, though some situations may appear more favourable than others, for this growth; yet we may be morally certain, that in every lawful situation, whatever its hinderances, or how many soever its difficulties, the grace of God is sufficient to enable us to gain all these heights and depths of conformity to the Divine image, it is his will we should attain. This is a

comfortable thought. But we may go still further, and rest satisfied that our present situation, is, what He that cannot err, sees best calculated for our spiritual prosperity. This does not imply that we are never to make the least alteration in it. No: a good man's ways are ordered by the Lord; and He appoints sometimes a variety of changes for him in the course of his life, and what He appoints He means for our good. You seem particularly called to live by faith. This is a difficult life, but it brings, perhaps, more glory to God than if you walked always in the broad light of his countenance. Living in his Will is the great point, whether we have much or little comfort.

I am pleased with what you write me of Lady H. I still hope that things will terminate well there. May you be faithful. Lady L. D.'s death was truly affecting.

" So pass the shadowy scenes of life away."

All flesh is grass, but how permanent are the blessings which Christ has purchased for his people. How durable his love! How sweet! O what a soul-satisfying portion is He! All fulness dwells in Him. May you richly prove this. Ever believe me, my dear daughter, your affectionate parent in the Lord. D. M.

P. S. Margaret Johnston left the School 13th March. Had a Bible. Though not fully taught, yet very tolerably so. She has gone to her uncle in the West, from the necessitous circumstances of her parents.

### LETTER VI.

### TO LADY H. HOPE.

March 17, 1780.

I would before now, as I promised, have written to my dear daughter; but since Friday se'nnight I have not been so well, and have had more writing than usual upon my hands. At present, I can spare but a few minutes to regret your want of health, and to assure you of my best wishes and prayers for your spiritual prosperity. Your situation, I know, just now is trying on several accounts: but you know who is with you; you know where your strength lies, and how welcome you are to use it. Then fear not; only believe. In proportion as you do, you will love and obey; and though you are not yet all you would be, Sovereign Grace can easily effect it. Despise not the day of small things, at the same time be determined not to rest short of any blessing Christ has purchased for you. Use all the grace you have; this is the best way to obtain more. O be faithful! Fear nothing but sin: desire nothing but God. Thus fortified, you shall go on steadily; thus emptied, you shall be filled with the fulness of him that filleth all in all. Stagger not at the promises through unbelief: be strong in faith; and do not reason, "if I am a child of God, why am I thus?" But, "I am a child of God, therefore whatever is amiss in me shall be rectified; whatever is lacking shall be supplied.

In order hereto, I am exhorted to pray always, and never faint." Be frequent and fervent at a throne of grace; pray as you can, and when you can, and strive against every hinderance. Thus doing, rest assured that the Lord, whom you seek, will suddenly come to the temple of your heart, and there sit as a refiner, and cleanse the blood he has not cleansed. Then shall you feel his sanctifying power in a greater measure than you have hitherto experienced, and sweetly prove that perfect love casteth out all fear. O that it might be now! Look for it now!

When I began this, I meant only two or three lines, intending the inclosed to supply my lack of service but in speaking, or writing to you, I always find much matter suggested, I trust by the Lord himself, and hope that the effects of both will prove it is so. You see the goodness of the Lord in the accounts of the Alcide-what cause for thankfulness! Lady B-, I hear, is well. I spent much time and used many words yesterday to prevent Miss - going to a ball of Lady W-ce's, to which she had unhappily been engaged. I thought it would hurt her character, and be productive of very bad consequences. Before she left me, she promised faithfully she would send her apology; but this only to you, as it would be a pity that her intentions should transpire. This is a bad place at present for young people.

My mother, I have reason to be thankful, is tolerable. All is now quiet; and, upon a retrospective view, though I have much cause to

remark the goodness of the Lord, I feel equal cause to regret that I have not been more faithful. Even this evil my God generally turns to my advantage, by making it a spur to greater activity and faithfulness against the next opportunity. I long to live more for God. Of late, he has given me many occasions of acting for him, and it is truly my meat and drink in this respect to do his will. O to live for eternity. Eternity! it is an awful thought; let us ever keep it in view; then shall we live as we ought.

I must now conclude, after saying, it some time ago occurred to me, that my letters, from being always on one subject, and written with many interruptions, must certainly be full of repetitions, though you do not say so.

May the Lord enable you "to rejoice evermore, to pray without ceasing, and in every thing to give thanks," which will give much satisfaction to, my dear daughter, your affectionate parent in the Lord, D. M.

# LETTER VII.

### TO LADY H. HOPE.

March 25, 1780.

How is my dear daughter?—pressing forward, I hope, in the good way, though hinderances strew all her road? No difficulty, no danger, need retard our progress heaven-ward; sin only, that accursed thing, robs us of our peace, keeps us back, and interrupts that sweet

communion it is our privilege to enjoy with the Father of our spirits. I trust you are kept looking to Jesus, and feel power to cast all your burthens upon him, and to commit all your ways to him in well doing. If so, he will sustain you, he will not suffer you to be moved. Lean upon him-live by him-delight in him-and he will give you the desire of your heart. And what is that? I know it is conformity to your living Head, a power in all things to adorn the gospel. And is not this the will of God concerning you? Undoubtedly it is. With what holy boldness then may you plead at a throne of grace for this selfsame thing, and be importunate with God; and though in so doing you may be obliged to wrestle, not only against flesh and blood, but also against spiritual wickedness in high places, yet be not dismayed; the Lord says, "Have not I commanded thee? be strong, be not afraid, for the Lord thy God is with thee." Believe me, it is your privilege to say,

" I fear no denial, no danger I fear,

Nor start from the trial, while Jesus is near."

And if you cannot plead thus boldly, be not discouraged: though often only able to offer your feeble petitions with groanings that cannot be uttered, yet these will find acceptance for the dear Redeemer's sake; he will not cast out the prayer of the destitute; God is said to put the tears of his people into a bottle. What encouragement to those that are of a fearful heart! Jesus says, "Come unto me, all ye that are weary and heavy

laden, and I will give you rest." He carries the lambs in his bosom, and gently leads those that are with young; those who are oppressed, tempted, tried, grieved. What can we ask or wish more? Only an increase of faith to believe all the Lord hath said. May my dear daughter be blessed with this, and made to rejoice in the free, the full salvation of Jesus.

I feel him precious, my soul delights itself in him, I find my supreme happiness consists in union with him. O what blessings are consequent upon it; he often permits me to lean upon his bosom, "I taste his love, and cast the world behind," but still "for closer communion I pine." For greater conformity to him I love, my heart breathes ardently. I now make no apology for touching a little upon the Lord's goodness to my own soul, as I have told you my motive.

I spent about three hours with Lady G— on Thursday evening, when many grievances were talked and prayed over, as usual, except one; this I avoided; she is much better. I had an agreeable interview this week with a lad who was formerly at our school. He left it fully taught, and went to sea, where he has been for some time: he came from Dunbar (where his ship lies) to see his parent. He really promises well. May the Lord own that little seminary more and more. I hope Mr. C— was enabled to be profitable, and that you are supported and comforted under your fatigues about Lady A—. May the Lord hear the prayers put up for her, and sweetly draw her

heart and affections to himself; and be with you on his own day; so prays, my dear daughter, your affectionate parent,

Saturday.

D. M.

# LETTER VIII.

# TO LADY H. HOPE.

April 15, 1780.

I intended to have written sooner to my dear daughter, but the kindness of Christian friends prevented it; and now I am obliged to give a good deal of my time to my little charge,\* as I sincerely desire, since the Lord has sent her here, that her stay may answer some important ends.

I was pleased to receive a few lines from you, but beg you will never take up your pen on my account, unless when you can conveniently, and when you wish it on your own, as I am fully convinced your time is thoroughly occupied at present. Your labour of love will be sweetened by a belief of your being employed agreeably to the will of your heavenly Father; but see that you do not lay greater burdens upon yourself than your body can bear. You have my daily prayers for strength, comfort, and a blessing upon your attempts, for the spiritual benefit of her, so particularly committed to your care. May the Lord perfectly reconcile you to his holy will in this severe dispensation, and enable you

cheerfully to give up your dear sister to him; who can not only give her a very gentle dismission from mortality, but put a song of praise into her mouth for the comfort of surviving friends. This he is entreated to do. May he keep you in perfect peace, and through the abundance of his love, raise you above every painful sensation.

Affliction, more or less, is the lot of all God's people. It is a piece of necessary discipline for us while in the body, but if it works for us "a far more exceeding and eternal weight of glory," have we any cause to complain? Especially when, in the mean time, we are supported, and often comforted. I trust, he is teaching you many useful lessons in the furnace, so that you shall find cause to praise him, both in time and in eternity. It is a great privilege to glorify God in the fires. This favour he confers upon you now: O that you may see it in this light and be enabled to fall in with his gracious designs; showing to all around you, that the will of your God is so precious to you, you can sacrifice every thing to it. It is only the power of sovereign grace that can effect this in the human heart. The natural man opposes it with all his might; but the soul that is truly devoted to God, while it keenly feels in the tenderest part, enjoys a sacred pleasure. In this costly sacrifice, you can say with the poet,

<sup>&</sup>quot;As those we love decay, we die in part, String after string is sever'd from the heart."

"Though duty does not call,
I love my God with such a love,
That I would give him all."

When you find it can be received, give my best wishes to Lady Ann, and tell her, she has daily an interest in my feeble petitions, for every blessing her present situation calls for.

See that you pay some attention to yourself, for the Lord's sake, and for his work's sake: do not bear your burthens alone, Jesus is willing to bear them for you; make use of this great privilege. Lady G— was with me on Wednesday, when we had a very free and friendly conversation: and in order to form a proper judgment in a matter on which she wished to have my opinion, I had to mention a subject on which I have been silent for some time; but it was done in a way that gave both of us much less pain than usual. To the tender care of our great High-Priest, whose compassions fail not, I commit my dear daughter, and remain her affectionate parent in Jesus.

Saturday Noon.

D. M.

### LETTER IX.

### TO LADY H. HOPE.

Friday Afternoon, April 21, 1780.

I began a letter to my dear daughter on Wednesday, but could not get time to finish it. Thursday, being fast-day at Leith, I was thereby prevented writing, and to-day determined to send her a few lines. Miss N— came to me early in the forenoon, with the (shall I say) melancholy intimation of your dear sister's dismission from mortality. She seemed so affected by it, I had to keep her a long time with me. But, O how much mercy is mixed with this painful dispensation! How literally has the Most High answered the prayers put up to him, for yourself and the dear saint now in glory. Your letter, together with other circumstances, leaves me no room to doubt of the place of her eternal abode.

O how good is God, in giving you strength to go through the fatigues of attending a sick and dying bed; in giving you grace to be faithful to the interests of an immortal soul; in attaching her so much to you, and thereby more powerfully inclining her to listen to you; and at last, not only giving you her soul, but enabling her to leave some evidence of its safety for the comfort of surviving friends. May gratitude fill your heart, and praise employ your lips. May her aged parent be supported under the heavy stroke, and, by the blessing of the Most High, find the fruits of righteousness brought forth by it. I feel for Lady B—, may she enjoy suitable support.

And now, my dear daughter, suffer maternal tenderness to suggest a few hints. In your dear sister's affliction, you were enabled to manifest Christian fortitude and patience; much sweet resignation will now be expected from you:—glorify your God by showing it. Let all around you see

that your God liveth; and that as He is the object of your superlative love, no earthly loss can dry up the spring of your consolation, or make you repine at his will. In the time of grief, we are apt sinfully to neglect the body; but, on these occasions, a proper attention to it for the Lord's sake, is one proof of resignation to his Divine disposals. See that you dwell above.-When you meditate on your dear departed sister, look not down to the grave; the former spiritualizes and elevates the soul; the latter depresses it, and sinks the spirits. One stream of earthly comfort is cut off-let your heart now apply to the fountain; and may you much more than ever find Jesus " A Friend that sticketh closer than a brother." At present, your body and mind is worn out with fatigue;-impose no long or rigorous services upon either; neither be surprised if you find, for a time, little strength in the one, or power of attention in the other. Be much in believing looks to Jesus, and select particular and suitable passages of Scripture for your meditation. This will comfort and occupy the mind, which will be too apt to dwell on one theme, if left to its choice. May your pace heaven-ward be much quickened; may the Lord continue his goodness to you, and thereby enable you to comfort others; many eyes will be upon you at present, who I hope will reap benefit from your example.

From want of time to think and write accurately, this is a very confused and hasty production; but flows from heart desirous of con-

veying comfort to a beloved daughter, whose spiritual prosperity is dear to her affectionate parent in Jesus,

D. M.

# LETTER X.

## TO LADY H. HOPE.

April 26, 1780.

I doubt not my dear charge finds now, as formerly, that her God hath not brought her into the thorny path to slay her; but to prove her,

to try her, and to do her good.

God is good in all his dispensations, equally so when he takes, as when he gives. Trials sometimes bring us into heaviness; but even then, the soul may be prospering. The refreshing showers are as needful for the health and growth of the plant, as the warm beams of the mid-day sun: and, though an intervening cloud for a time may prevent his shining, yet still he goes on; he runs steadily his appointed circuit. In like manner, the soul, though for a season, if need be, is in heaviness, and the clouds of affliction in a degree obscure the bright light of God's countenance, yet she stands not still, her motion heaven-wards continues. 1 This is a comfortable thought, and we should meditate upon it in the dark and cloudy day. I hope the Lord will bring you nearer to himself by this trial; then your gain will be great. May he save you from all coldness of affection, from all dissipation of mind, from every unnecessary desire: and in the pursuit of more of the Divine life, may

he give you to enjoy these blessings the world knows not of:—these last I truly prove. But I must conclude.

Both my mother and sister are confined to bed; I am blessed with wonderful health, and in tender mercy the Lord has put a keener edge than ever upon my spirit to live wholly to himself, to watch continually unto prayer, and to pray that I may watch. I am also blessed with a deep consciousness of my continual short-comings:—how good is God! When you can write easily I shall be glad to know how you do. My little charge has not been well, but is better. That you may "rejoice evermore, pray without ceasing, and in every thing give thanks," is the desire of your affectionate parent in the Lord,

Wednesday. D. M.

P. S. Poor William has been ill these eleven days. In the midst of so much bodily affliction in the family, what matter of thankfulness that I am from health enabled to minister unto them all.

# LETTER XI.

### TO LADY H. HOPE.

April, 1780.

I would have inquired after my dear charge's prosperity before now, but my family has increased by the addition of my eldest brother, and his daughter. This, together with head-achs, has kept me silent, though not forgetful of one who is often the subject of thought and prayer.

May He, who of late, more than ever, I have proved the hearer and answerer of prayer, register the daily petitions put up for you by your parent in the Lord, and in his own time, which is the best, answer them; then all your spiritual complaints will be banished. God shall be unto you as a place of broad rivers, wide and deep, and you shall walk with him, Enoch-like: and as the King's daughter, be all glorious within. Rest assured this is the will of your heavenly Father concerning you; plead his promises, believe his word, and you shall feel it: be of good courage, "delight yourself in the Lord, and he will give you the desire of your heart; commit thy way unto him, and he shall bring it to pass." I heard a profitable sermon on these words last night; and on Wednesday evening, one from, "Who is this that cometh up from the wilderness, leaning on her Beloved?" O, if I could convey to you the happiness I experienced under it! The Lord was present of a truth; I sat under his shadow with delight: his fruit was more than sweet to my taste, while he appeared altogether lovely, and gave me powerfully to feel the attractions of redeeming love. May you feel him thus nigh, when you read of his undeserved kindness to your parent.

But I fear, in your present trying situation, the enemy will whisper hard things of God. O believe him not, but though you should be tried to the uttermost, from without and from within, still trust, and believe all is well and wisely ordered;

that though "weeping may endure for a night, joy will come in the morning:" this you are warranted to believe, because you love God, and are daily endeavouring, through faith in Jesus, to do and suffer all his holy will: the present dispensation calls for the latter in an eminent degree; may you feel constant resignation, and be enabled to say, "It is the Lord, let him do what seemeth him good." This temper will glorify him, and increase your own comfort, and also make your more useful to others. I know not whether what I now write suits the present frame of your mind; I shall be glad if it does, and still more so, if it affords the smallest consolation.

I took a long airing on Thursday with Lady G-; she was poorly, both in body and mind; our intercourse was free and sweet. My little niece seems a fine girl, but will require much attention and care. O that I may be faithful and successful. I felt reluctant to the charge, from different causes; but I look upon it as a piece of work given me to do by the Lord, and, as such, would sweetly submit. She has been much indulged, and mostly brought up with her brothers, which has given a masculine tincture to her manners, and strength, and self-will; yet she seems inclined to listen to me. A gilt Turkey bible has procured me some influence with her; which I hope will increase; to my daughter I am thus particular. I think you have been of use to Mrs. H.

May you be strengthened with strength from on high, in body and mind, and be kept in perfect peace in the midst of many trials, and to-morrow feel the word of your God spirit and life, in private and secret; and also be blessed with the gift of convincing speech. So prays, my dear daughter, your affectionate parent in the best of bonds,

Saturday. D. M.

# LFTTER XII.

# TO LADY H. HOPE.

Taymouth, Sept. 4, 1780.

I did not mean to write to you till I heard from you; but I am importuned to do it by this post, that you might apply to Lord Hopetown in favour of Mr. Y—, for the parish of Bathgate, vacant at present by the death of Mr. W—. I make no doubt it is engaged already, as he has been in a dying state for some time. Dr. W— and Dr. H— seem to have it much at heart to provide for Mr. Y—. I believe he is a good man, and might answer very well in a small quiet parish. I suppose all the advantage that would accrue from an application just now to Lord H——n, would be an opening for preferment on some future occasion, if he be properly recommended; I mean by persons not suspected of enthusiasm.

I should be glad to hear how you made out your journey, and how Lady G— has been since. You have both enjoyed all that air and exercise

can do for you this summer; I hope both will be benefited by it.

I move on here in my confined sphere, with little of either; but it is the sphere of present duty, and that makes it pleasant. It is a great privilege to be permitted to smooth, in any degree, the path of old age, to attend the dying bed, and to attempt to lessen the distresses of that painful period. O that at last my dear parent may have a gentle dismission from mortality, with a bright setting sun.

I have been much distressed with the toothach since you went, even to agony; but cannot express how much of the presence of Jesus I enjoyed at the same time; indeed it beggars all expression, for faith seemed lost in sight, and hope in full fruition. O what a Friend does the believer enjoy in Christ! What cause have I to praise him!

"My God, the spring of all my joys, The life of my delights! The glory of my brightest days, And comfort of my nights."

Truly I may say so; but I want more of his image, more of his mind, more of his Spirit: my heart pants for more power to promote his cause, to live to his glory. I make no apology for writing thus freely of myself; you know I mean by it to lead you to admire the *Bestower*, not the *enjoyer*; to increase your love to him, and trust in him. But that you may not suppose my joys are without any alloy, I must add, I have

endured most severe inward conflicts, which even the sensible presence of Christ could not remove. Indeed, it made him more precious to me; I found my own weakness, and that without him I should have been consumed in a moment by the power and malice of my foes. With love to Lady G—, and a maternal blessing to Lady H. H. I continue, while she wishes it, her affectionate parent in Jesus,

D. M.

## LETTER XIII.

### TO LADY H. HOPE.

Tuesday, September 19, 1780.

I have not been able till now to inform my dear daughter, that on Sunday morning, the 17th, between twelve and one, I lost my dear parent.\*

\* On this mournful occasion, Lady Maxwell made the following entry in her Diary :-

"September 27. Words cannot express what I have gone through since last date. It has been a time of great outward distress, occasioned by the death of my much-loved, and most affectionate parent. Her advanced years, and an affliction of some months, might have prepared me for her dissolution. In a measure I was led to apprehend it, yet when it came, it was truly painful to endure. My judgment, and, I hope, my will acquiesced; but my feelings revolted. Nature felt keenly; and what added greatly to my sorrow, she was not able, when near death, to speak to the glory of God, to triumph over all her doubts and fears. Yet I cannot doubt of her eternal happiness. She sweetly resigned her breath without sigh or groan, and, I trust, fell asleep in Jesus as one of the saints. " They that sleep in Jesus will God bring with him." A sable cloud of grief has overspread my mind: my health has also suffered; my spirits and nerves have been much affected. O that I may glorify God under this bereaving dispensation! I attempt to roll my burthen upon him, and From indisposition of body, and want of proper recollection, I cannot enter into particulars. My nature has felt keenly; and though I hope my judgment and will acquiesced in the dispensation, yet there was a great struggle between nature and grace. She, I trust, is with the Lord.

"Her languishing head is at rest,
Its thinking and aching are o'er.
The quiet immoveable breast
Is heav'd by affliction no more:
The heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again."

These words have passed so often through my mind since Sunday, that they have flowed almost unintentionally from my pen. Farewell! Remember me to Lady G. and believe me,

Your affectionate parent in Jesus, D. M.

# LETTER XIV.

### TO LADY H. HOPE.

Edinburgh, November 4, 1780.

I found my dear daughter's letter last night on coming home. I had intended going to Glasgow

believe he will not suffer me to be materially moved. The surface of my soul is much agitated, but at bottom are the grounds of safety, comfort, and joy, as usual. The present is a season of heaviness through manifold temptations. O that I may be brought out of them all, as gold tried in the fire?"

on Wednesday for different reasons, but was taken ill on Tuesday morning, and confined for some days, which prevented it.

Could I with propriety have avoided it, I would not have come to town this winter. There is a sad blank in my house, and my dear mother's image is ever present with me. I mourn inwardly for her, yet I trust I am resigned to the dispensation that deprived me of her. Yes; I think the Lord did well and wisely; and I also think I do not grieve his Spirit in feeling the loss of a much-loved parent. Praised be my God, I can believe she is with Christ.

I had much retirement in the country, and I trust good was done to others. I took Romaine with me, and kept him diligent in visiting the sick, giving money to the poor, instruction to the ignorant, distributing books, and exhorting and examining on Sunday evenings, and you would be surprised with his talents. Sometimes we had 70 or 80 hearers. They show a wonderful desire to be instructed, though, I am sorry to say it, there is the most inconceivable ignorance among them.

I am much hurried this morning, and have only time to say, that I hope your soul and body are better. I think you should come in, unless you see solid reasons against it; if so, you will not be a loser by your stay. The Lord direct you in all things, prays your affectionate parent,

D. M.

P. S. I am better; Jesus is with me; yet it is a season of temptation of various kinds.

## LETTER XV.

#### TO LADY H. HOPE.

Edinburgh, November 15, 1780.

I wished and intended to have written my dear daughter on Tuesday, but was prevented from different causes, which I regretted because I think she is rather low at present, and I fear temptation is prevailing. Why are you cast down? Why is your soul disquieted within you? If you are in heaviness through manifold temptations, you know this is permitted by your heavenly Father for wise purposes; and, by his blessing, I hope it will produce salutary effects.

There are two observations made by that good man Haliburton, which I think are applicable to your case, so far as I know it. They are, "that we must never judge of our state, by what we feel in the time of distress and heaviness.—That in order to form a just estimate either of ourselves or others, we must balance the present grace with the present temptations, otherwise we shall always undervalue it." You have lately, I see by your letters, had severe trials, both, perhaps, outward and inward. Now if the grace which was given you, enabled you to sustain them without murmuring against God, it was greater, upon the whole, than that which before enabled you to rejoice. I am not surprised that these pressures weigh down your soul, and, in a degree, darken it for the present; and though you should even for a season lose the direct witness of justification, it will not be long till the Sun of Righteousness break out again and shine bright upon your soul—perhaps to-day, perhaps while you read this; for he is a God at hand, and not afar off. But take care that you do not grieve his Spirit, by indulging gloomy thoughts, "Man was not born in shades to lie." Arise, and shake yourself from the dust: what strength you have, use it for God, and he will increase it: work your work by times, and in his time he will give you a full reward.

Never be afraid of hurting me by any thing you impart to me; always write and speak freely when you wish it; perhaps, reading the inclosed may animate and comfort you.

The Lord will, I hope, make up your loss in not getting in on this solemn occasion; it is a precious ordinance. Can the annals of time, or records of history, produce such an instance of love? The Lord of Glory dying for sinful man!

"O Lamb of God, was ever pain, Was ever love like thine."

Lady G— is looking wonderfully well, and is in good spirits.

I have set a small subscription on foot just now for my chairman. John Thompson, who has lost his all by fire on Sunday last, except the clothes he had on, and his chair. May I put down your name for a small matter?—I have been confined since Sunday night with a cold, but not to bed. I hope your maid tarries with you. With maternal affection, I remain, my dear daughter, your parent in the Lord,

D. M.

## LETTER XVI.

#### TO LADY H. HOPE.

Saturday, November 25, 1780.

Though feeble and languid from yesterday's affliction in my head and stomach, I wish to write you a few lines, as I see by your letter that you are very low. I think, from what you write me, it proceeds partly, if not altogether, from your body. Nothing so weakens the body, and of course the nerves and spirits, as the complaint you mention. I hope by proper care, and the blessing of the Most High upon the means used, all will be set soon to rights again. I hope you take light and nourishing things: jellies, strong broths, chocolate, &c. &c. If your stomach will digest it, a bit of solid food, with some glasses of red port; if too heavy cold, physicians say, that a small proportion of warm water put to it makes it lighter for a weak stomach, and still more nourishing. I am glad you are able to go abroad: take care of cold. O endeavour to be sweetly resigned to the will of your God, whatever aspect it wears; he means all should work for your good. Do not dwell upon disagreeable events, either past or present; consider how much worse things might be, and from thence draw matter of thankfulness.

Parting with a dear friend, after five months sweet enjoyment, would no doubt try your tender feelings; but remember how unexpectedly God bestowed such a long time of comfort, and rather

thank him for it, than mourn inordinately when separated only for a time from your friend; and do not forget, that wherever your are, the Eternal God is your refuge, underneath you are his everlasting arms. How safe then, and how privileged! And though I confess the want of a Christian friend, to speak to when in trouble, is a great privation, yet you must remember, Jesus is ever with you. In all your afflictions he is afflicted; he is a friend that sticketh closer than a brother; his ear is open to your every prayer; he hears your sighs; and if it can afford you any consolation, remember you have an affectionate parent, within a few miles, who wishes to give you every proof in her power of her maternal love.

Lady G-was with me on Wednesday, she looked well, and in good spirits, and much satisfied with her intended journey. She said, she had had a headach for some days; but her looks did not indicate any complaints. I saw her in the morning, after she was in the chaise, and she looked well and cheerful; had a fine day, and was to be at Selkirk at night, at Long-town on Friday, and Penrith on Saturday; Mr. J-goes that length with her. Mrs. N- is just gone, after sitting an hour with me; she also is well and in good spirits. I have just received your letter; am happy to see by it you are better, and I hope that you will wax stronger and stronger in body and soul. The guinea was most unexpected, please to return grateful respects. The Lord has

wonderfully succeeded my little attempt for the chairman.

Your tears are caused by the weak state of your spirits and nerves, and also your bad dreams. I am no stranger to either, especially distressing dreams. An increase of faith and love is the best receipt. Keep your mind easy; be not too rigorous in your exactions from either mind or body at present. Your path of duty, just now is to suffer the will of God; when he gives you more health and strength, he will expect you should do it: rest satisfied, he will never try you above what you are able.

It is by no means an uncommon temptation, to be cast down instead of being animated by bright examples of the power of God. I myself have formerly felt it; but strive against it. And now, my dear daughter, farewell. May the Lord disappoint all your fears, and exceed your expectations, prays your affectionate parent in Jesus,

D. M.

#### LETTER XVII.

#### TO LADY H. HOPE.

Edinburgh, 6th December, 1780.

I was afraid my dear daughter's silence was owing to her situation being no better than when she wrote before, and am sorry to see my suspicions have been too just. I have no doubt but all

is in mercy, and am equally certain that the Lord will not try you above what you are able, because he hath said it; neither will he, I trust, permit you to bring any reproach upon his holy name. Resignation is what he chiefly calls you to at present, without reasoning upon what is past, present, or to come. Pray for a silent spirit. Say not, "why is it thus?" But,-"Lord, what thou wilt, and how thou wilt, only make me altogether thine." This is what you wish, and this is the will of God concerning you. How often have you prayed for this! and if the Lord is taking his own way to answer your prayers, and carry on his work in your soul, should you not be satisfied? At present. I am persuaded the state of your nerves and spirits is the cause of most of your distress: the former being out of order, clouds the mind; depresses the spirits; unhinges the whole frame; cuts asunder the sinews of all active endeavours, either for the present world or futurity; incapacitates for just reasoning, either with ourselves or others; and often leads to the most erroneous conclusions. On all these accounts, there is not only a propriety in, but necessity for, avoiding all investigation or examination of our spiritual state, till the sky clears, and the clouds scatter, and the nerves and spirits have recovered their proper tone. The Lord, I hope, will bless the means you are using for this end. I am sorry you should apprehend that confinement will be necessary for months; if it is, should not you try

a chamber-horse? Is not porter too strong for your stomach, without exercise? It is for mine. Whatever does not digest, creates flatulency, and greatly increases these panicks and unpleasant sensations you mention. Even port wine, I find, frequently heavy upon my stomach.

Do not grieve the Holy Spirit by a too great attachment to the creature. I used to think you quite free here. O seek, and find all your happiness in God. Be satisfied to have, or want the creature, as he chooses. It is this only that procures the truest enjoyment of worldly good. I trust your captivity will soon be turned, and a song of praise put in your mouth. All the painful feelings you mention, I have experienced at different times, and have also been favoured with wonderful victories over them, when I least expected it. I mention this for your encouragement.

I have been unwell, since I wrote last, with various complaints; and to-day, much so with a headach. The school account has been ready many months, but a point of delicacy prevented my sending it; and in my last I entirely forgot to say, that I wished you might do nothing in money matters but what was perfectly convenient. Your charities, I suppose, have been more extensive this last six months than usual, and therefore, I think, the £5 due to the poor at last term, may be dispensed with, as my last remittance is not all expended. I must conclude, after saying, I hope nothing I have here said will hurt you.

You never mentioned a Miss S.'s dependant state, that I recollect. When you can easily write, shall be glad to hear how you do. Look every minute for deliverance, and ever believe me,

Your affectionate parent in Jesus, D. M.

# LETTER XVIII.

#### TO LADY H. HOPE.

December 25, 1780.

I would before now have answered my dear daughter's letter, but I have had a cold, which afflicted me a good deal, and has confined me these ten days past, part of the time to bed. I could only return a verbal message by the servant yesterday; to-day, I am rather better, but my eyes have been much affected, which must be an apology for a short letter.

I am very much indebted to you and Lady G. as are the students, for contributing so cheerfully towards their support. I do not see I could, with any propriety, give them wine, as it is the necessaries, not the delicacies of life, with which I mean to supply them, and even that only in order to enable them to pursue their studies: I shall therefore pay into their stock £1.5s. which, I think you say, Lady G. values the wine at, and also the guinea and half in my hand, and may the Lord bless and smile upon the feeble attempt made for his glory. I do think it

is a capital charity, and if I was rich would certainly do something towards establishing a fund for it.\*

Your complaints of yourself, my dear Madam, may be just, and they may not: but these feelings seldom hurt us if they do not degenerate into despondency. If they do, they prove pernicious, because they then weaken our hands, and, as it were, cut asunder the sinews of our endeavours to get free from them; but if they prove a spur to prayer, believing, and activity, they answer valuable ends. The most holy, faithful, and fruitful Christians, have reason to be ashamed before God that they come so far short of what they ought to be, and might be. Even they, while in the body, are at times in danger of sinking into supineness of spirit, and of thus becoming slothful. We must not cease crying, "Evermore quicken us, O Lord, and we will call upon thee; draw us, and we will run after thee,"

Now that the year is drawing near a close, may I ask, how stands your book of spiritual accounts? You have had many mercies, many helps, many trials; out of some of the latter you have been delivered; others are permitted, for wise ends, to remain. Give no answer to my query unless it suits you: but believe my daily prayer ascends for your spiritual prosperity, and

<sup>\*</sup> This alludes to another of her Ladyship's charities. She for many years contributed toward the support of some of the pious Divinity Students, in the University of Edinburgh, when she found their circumstances were such as to require assistance.

that of your amiable friend. If Lady T. H. is with you, I hope she will receive lasting benefit. I find Baxter profitable. Smith's book, I think, may do good: I mean to circulate it among my young friends. In some places he is too minute, and descends beneath the dignity of his subject; in others he is hardly enough guarded, and some readers may find fault.

But I must have done, after wishing Lady G. and you the possession of every blessing the birth of Christ has procured for sinners; and as many returns of the season as shall be for the glory of God, the benefit of mankind, and the profit and comfort of your own souls. So prays in sincerity,

my dear Madam,

Your ever affectionate

D. M.

The selection from her Ladyship's papers for this year, shall be closed by the following extracts

from her Diary.

"December 4. I think my soul has suffered lately from two causes. The first, a want of full resignation to the dispensations of Providence: the second, too great fears about worldly things; this had nearly degenerated into anxiety. I detected the workings of this evil while in the house of God. My intention was good: I wished to manage my temporal affairs with discretion, that in nothing the gospel might be blamed. But when in any thing we exceed, we err. The apostle

says, "Be careful for nothing! but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."\* Here is plain duty; that performed, rest there, and leave all to God. But how easy to slide into anxiety. This temptation assumes the appearance of a laudable concern about worldly things, and is not easily discerned. Holy Father, in all things may I be taught of thee! For some days I have feared that I was not so zealous as usual in attempting to do good: I doubt not in this my hands have been weakened by the prevalence of the above-mentioned temptation.

\_\_\_\_ 25. The Lord is good. He still favours me with delightful enjoyment of himself, and gives me to know him as the God who heareth prayer, and who performs all things for me. He has wrought out a great deliverance for me, though not in the way I expected and had attempted, and which did succeed agreeably to the views and desires I then had: but from several causes my views and desires were suddenly changed, while I was kept much in prayer for direction from on high, and for submission to the Divine will. Suddenly, matters took a very unlooked-for turn, and deliverance was sent me from very unexpected quarter. My views and desires were also made entirely to correspond with that mode of deliverance appointed: I trust by him who cannot err. All who were immediately concerned were made willing to fall in with

my inclinations, though contrary to their own interests, in so remarkable a degree, that I concluded, surely this is the Lord's doing. Yet it was so opposite to what I had thought, only a few days before, was the will of God, that it had almost proved a stumbling-block. I pleaded earnestly with the Lord that I might be preserved from evil reasoning; and that the enemy might not be permitted to gain any advantage over me, by suggesting that God did not hear me, neither direct my steps; but that I was left to mistake his will, and to follow my own unsettled inclinations. In this respect my God has been tender of me; my mind has been kept in peace, free from unbelieving fears, and unprofitable reasonings. I am perfectly satisfied with what has occurred. I have also felt a grateful sense of the goodness of my God, and my trust in him is hereby strengthened. I have had sweet but short visits from Jesus, and have found him truly precious.

—— 30. I have devoted an hour and half for the purpose of taking a retrospective view of this year—of the Lord's dealings with my soul—of the mercies received—the returns made—of outward trials and inward conflicts—of deliverances from them—and of my progress in the ways of God. Upon an impartial inquiry, I saw I had received many mercies, had gone through many temptations, and had experienced many deliverances from them—had enjoyed a good measure of bodily health, with a sensibility of my

obligations to God for it, and strong desires to improve it to his glory. I have enjoyed, in general constant desires for an increase of grace, for the full accomplishment of the promises relative to sanctification, and these desires have been steadily breathed forth in prayer, though not always with the same degree of frequency and fervour. Through the greater part of this year, a degree of uncertainty, with respect to the state of my soul, as it relates to the blessing of sanctification, has frequently perplexed me, and I believe, has deprived me of much comfort I might otherwise have enjoyed. The use I endeavoured to make of this trial, was, to cry more earnestly to the Lord for the full accomplishment of the promises; that he would shine upon his work in my heart, and give me to see light in his light; that I might give all the glory to him, while I took the comfort to myself. I have seen and felt more of the emptiness of the creature than formerly, and have had more power steadily to confess God than ever. Upon the whole, I hope, if any thing, I have rather gained ground this year; though I am deeply conscious that I have been very unfaithful, very unfruitful, little better than a cumberer of the ground. If my God sees meet to spare me another year, O that he may quicken me in his ways; cause me to cleave to him, and to follow him fully as one of his witnesses for the truth! May he ever enable me to see the way in which he would have me to walk.

# 1781.

Chrrespondence with Lady Hope—Miss Ritchie— The Hon. Miss Napier—Reflections on temptations—Diary continued.

## LETTER XIX.

#### TO LADY H. HOPE.

Edinburgh, February 14, 1781.

I wrote a few hasty lines last night to my dear Daughter: having more time to-day, maternal affection inclines me to be more particular than I could at that time. I trust you feel the same degree of strength in body and mind that has been graciously allowed for some time. One capital stream of creature comfort is now cut off, by the wise appointment of Him that cannot err. I know you would wish the strong current of affection, which ran in that channel, now to return to the fountain: and surely your God wills it too. It is the best improvement that can be made of affliction; and O, what gainers are those who thus improve it! They are wise for themselves, they are wise for others, and they are wise

in the estimation of God. In order to be thus wise much prayer is needful; peculiarly so in these seasons, because the emptiness of created good generally then appears in a very clear point of view, and the heart feels more disunited from the things of time, more susceptible of Divine impressions, and more desirous of being closely united to what appears a substantial, a lasting good, of which neither our own death, nor that of others, can deprive us. From these causes, the prayers of the afflicted are more free from worldly desires, are offered up with more fervour; and are I believe, more acceptable to the Most High, than those that ascend in the sunshine of ) worldly prosperity. To use a plain simile, the iron is hot, and the hammer moulds it more easily than when it is cold. May the Lord pour a spirit of prayer upon my dear daughter at this time, and make her frequent and fervent at a throne of grace; that she may come out of the furnace more pure, and sensibly prove her affliction bringing forth the peaceable fruits of righteousness.

There is one device of Satan to which I fear you may be exposed just now, and from which you may suffer; and therefore, with the freedom of a parent solicitous for your profit and comfort, I would caution you against it. Do not dwell upon the distressing thought of not having obtained the evidence you wished of your dear father's eternal welfare. This often diminishes the Christian's comfort, grieves the Spirit of God,

and proves a fruitless source of pain. When the thought occurs, carry it to God, and by prayer entreat him, if agreeable to his holy will, to give you that persuasion of your parent's happiness that will satisfy you; and if denied, to give you power to leave it with himself, who is the Judge of all the earth, and who will do right. The Lord, in some cases, gives the former; and when that has been for wise ends denied, bestows the latter; may he give you what he sees best for you.

He loves you better than you believe, and will make all work for your good; I fear that both your body and mind will sink in a degree; be not surprised at it, nor too rigorous in your exactions from either. At present you are called to believe, to love, to suffer. When stronger, active service will be expected; but not till then. I hope a proper attention will be paid to the body for the soul's sake. If you look on me as a parent, see that you use me as such, by writing me freely, and telling me if in any way, except by prayer, I can help you. The eternal God be your refuge, and underneath you be the everlasting arms.

Lady W.'s situation calls for much sympathy; her loss is great: may the Lord make it up. All will feel less or more. This is not their rest; how happy are those that find rest in Christ. When you can easily, I shall be glad to know how you do. According to custom, I have been much interrupted since I began this, which must

excuse many improprieties. Believe me, my dear daughter, ever your affectionate parent in the Lord.

D. M.

#### LETTER XX.

### TO LADY H. HOPE.

Edinburgh, March 27, 1781.

I thank my dear daughter for her letter which I have just received. I was desirous to know how she did, and the more so, lest any thing I had said, had helped to make the scale preponderate in favour of remaining at O. H. and perhaps thereby hurt her health. I trust your determination was of God; it appeared to me from the beginning the most excellent way, (and in this path I would ever wish my dear daughter to walk) even without the knowledge of particular circumstances. Those you mention in your last do not suprise me, and still more confirm my judgment of the propriety of the choice you have made: that it is denying yourself I doubt not; but the cup I hope, will be sweetened by a sense of the presence of your God, and a consciousness of having done what you believed most for his glory. If the Lord make you useful in healing breaches, or preventing their widening, it will afford you more pleasing sensations than the Bath journey could have given you: considering the service done to others, besides the claim given you to the blessing promised

to the peace-makers. Be not discouraged though you cannot pray as you would; perhaps the Holy Spirit never more effectually helps our infirmities in this way, than when we feel as if entirely unable to make known our wants by prayer and supplication: still continue to embrace the opportunities offered for secret prayer, and the Lord will, in his own time, give the spirit of the duty: in the mean time rejoice in the continual and prevalent intercession of your great High Priest, who is tenderly touched with a feeling of all your infirmities. O dwell more upon the rich privileges to which you stand entitled, in virtue of your union with him. What a rich source of sacred consolation should this prove to you in your darkest and most disconsolate hours. Though from weakness of body, weakness of faith, remaining corruption, the power of temptation, and the force of various trials, the joyous sense of it may not always be your portion. Yet Jesus remains invariably the wisdom, the righteousness the sanctification, and redemption of every believing soul. O plead your privileges in the face of Satan and sin; for all is your's because ve are Christ's, and Christ is God's.

But I must now mention the distress of your friend Mrs. Hunter and family. The dear little infant was called home this morning. She bears it wonderfully. It is a very severe trial; may the Lord make it up by the increase of communion with himself. I mean to see her this afternoon. I saw the child some days ago, and gave it my

blessing, which felt sweet: I did not think its race was to be so short; but O, how much better is it with the Lord, than in the body! How uncertain all worldly enjoyments! O that both parents may be blessed with that sweet, that unutterable peace which creature-comforts can never bestow. I have had many pains and achs for days past, but feel much cause of thankfulness that I am not confined to bed. Our neighbour, Mrs. B-, is summoned hence most unexpectedly; in the midst of affluence, friends, and children, and her husband abroad. She had just purchased Mr. C.'s house. "So pass the shadowy scenes of life away!" While we live, may we live to the Lord; when we die, may we die to the Lord; living or dying, may we be the Lord's.

Wednesday morning.—Since writing the above, I have been near two hours with Mrs. H—with satisfaction. She is in a sweet resigned spirit, though feeling much. I am indebted for the two copies of Alleine, and obliged by your informing me about Lady G—. That the Lord may ever guide you by his counsel and revive you by his grace, is the prayer of, my dear daughter, your ever affectionate parent in Jesus, D. M.

# LETTER XXI.

#### TO LADY H. HOPE.

May 16, 1781.

I hope my dear daughter got well home, and suffered no bad effects from her little excursion to town; and that her mind is in some measure at peace concerning the subjects of conversation then considered. With the freedom of a parent I would say, you require more fortitude and less feeling, for your own quiet and happiness. You have only to ask it, and he who "giveth liberally and upbraideth not," will bestow it. He hath promised to "withhold no manner of thing that is good from them that walk uprightly." "Seek," then, "that you may find; knock, and it shall be opened unto you."

But no degree of grace will exempt you from trials; these we must expect while in the body, and should endeavour to bear them with a holy fortitude, and a sweet spirit; knowing that they are permitted for wise purposes, and, through grace, answer valuable ends. Be thankful; the time hastens on apace when sin and sorrow shall be no more, when all tears shall be wiped from your eyes, and then you shall for ever bask in the beams of redeeming love. Amazing thought, that sinners should be thus honoured, made thus happy. O the height, the depth of Divine love! Who can fathom it! Arise, then, my dear daughter, and shake yourself from the dust of griefs, fears, temptations, trials, &c. &c. Put on your beautiful garments, the spotless robe of Jesus' righteousness. With this he has clothed you; arrayed in this, bold shall you appear in the presence of God, and conquer death, sin, and hell. What, then, should discourage you? Surely the high praises of your God should ever be in your mouth.

Not being so well as to go abroad, I have not seen Mrs. H— since you was with her; but I hope you convinced her that your objections to her proposal were well founded.

Inclosed, for the sake of exactness, is the school account. Upon looking over my bibles, I am three short of what is necessary for the children that are to leave the school at this term; do you incline to send any of your's, if you have any; if not, I can easily procure them here.

Since writing the above, I received your letter, and with pleasure learn by it, you were not the worse for being in town on Monday. How good is God; to him only we are indebted for all our mercies; therefore to him be all the glory. Many thanks for the agreeable intelligence about Lady G—. I am to-day much afflicted with the headach and toothach, and not able to be at the church; but in every situation remain, my dear daughter's affectionate parent in the Lord,

D. M.

Thursday.

#### LETTER XXII.

#### TO LADY H. HOPE.

May 25, 1781.

I wrote a few hasty lines to my dear daughter on Tuesday morning, since which I had her letter, and was sorry it was not in my power to make any return to it by the chaise. Why, my dear Madam, make any apology for doing what

I have repeatedly asked you to do. If writing freely to me will give you any relief, you know it will give me satisfaction. Do not be afraid of afflicting me; the Lord will not permit me to feel any more of that, than will answer a good purpose. What good do we reap from friends, if they do not bear our burthens, as well as partake of our joys? I sincerely sympathize with you, and daily endeavour to remember you before Him, who is afflicted in all your afflictions. I wish I could administer comfort to you. I think many of your painful feelings at present, are the result of powerful temptations. The devices of Satan are many and subtle; but fear him not; fly from him, if you cannot resist him steadfastly by faith; I mean, do not venture to reason with him, but fly to Jesus, and lean upon him as the Beloved of your soul, and he will give you victory. O that he would smile upon you, so as to banish all your fears.

I found him sweetly near last night, while hearing a sermon from, "Who is this that cometh up from the wilderness leaning upon her Beloved?" I would willingly suspend my own comfort, could I convey to you what I then felt. But Jesus is as much your Friend as he is mine: will he then withhold from you any degree of consolation he sees for your good? O no; look to him by faith, and he will supply your every want, and prove a Friend dearer, infinitely dearer, than any earthly companion. O that while you read these few simple lines, you may feel him diffusing

a heavenly sweetness throughout your soul, and thereby enable you to cast yourself and all your cares upon him, so that for the future you may praise him for all that is past, and trust him for all that is to come. Amen, and amen. Lord, hear and answer the prayer of thy servant.

I hope you are mistaken about the state of your soul: I doubt not but you are, in believing that you are an inconvenience in the family, and useless. May the Lord direct you in all things, and give you to believe that he does. Be not surprised at want of health at present; the strong and continued east wind is bearing hard upon many much stronger than you. As the weather grows milder, your complaints, I hope, will lessen. I know the weakness of your body presses down your soul, but all will be over-ruled for good. My affliction was from bile in my stomach, which caused continued headachs and sickness: but I am better. O for a heart flaming with grateful love to God for all his mercies! O for more zeal for his glory, more activity in his cause, and more conformity to his will! I had much satisfaction in examining the scholars that left the school at this term. Inclosed is a note of them. and of those admitted. I am called away, and must conclude with my best blessing. Ever my dear daughter's affectionate parent in the Lord.

D. M.

#### LETTER XXIII.

#### TO LADY H. HOPE.

Edinburgh, June, 1781.

Not having it in my power to do more on this occasion for my dear daughter, I have endeavoured to follow her with my frequent petitions to the Father of Mercies, for her preservation, comfort and usefulness, upon the road; that she might be brought in peace to her dear friend, after having seen and felt the loving-kindness of her God and Saviour; and I hope my feeble prayers will be heard in her behalf. What cannot God do for those that love and serve him; and what has not Christ purchased for them! All, all is theirs. How rich is the charter of believers, in virtue of their union with Jesus; the blessings of the upper and nether springs are theirs; ample provision is make for their every want in time; and blessings, more than heart can conceive, are prepared for them in eternity. O who would not be a Christian.

My dear daughter, in spite of sin and Satan, triumph in your privileges, while you Mary-like, lie low at the Redeemer's feet. O that he would speak from the mercy-seat, and say, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;" then all your fetters would fall off, and you would arise, go forth, and follow the Lord with still greater vigour and

comfort than ever. We know that "light is sown for the righteous, and gladness for the upright in heart;" and that though "many are the afflictions of the righteous, yet, the Lord delivereth him out of them all;" comfortable words! The Lord has already made bare his holy arm in your behalf, and brought salvation to your soul. He hath brought you out of darkness into his marvellous light, and registered your name in his book of life. O what endless praise is due for these invaluable blessings! And what remains, but that you follow on to know more and more of the goodness of the Lord; gain greater and greater degrees of conformity to the Divine image; spend, and be spent in the cause of him who has done so much for you; that at last you may have an abundant entrance ministered unto you into the mansions of eternal felicity, where you shall cast your crown at the Redeemer's feet, and sing the song of Moses and the Lamb for ever and for ever.

What you say in answer to my invitation, satisfies me, that my apprehension was wrong. It is an agreeable surprise to hear that you felt so much pain at parting with me; I rather thought that such regret would have been mostly lost in desire to get from O. H. together with the prospect of future happiness in meeting with a dear friend. Indeed, from my knowledge of myself, I am not prone to believe any one can be much attached to me. The two volumes of letters shall be sent as desired.

As it respects the young man; from the circumstances you mention, I should think it would be well to let him have the money now; it might probably be of more service at this time, when his expense will be great in fitting out for the East Indies, than three times the sum afterwards, when perhaps he may have saved money. It is a suitable occasion for a present, and will save you the trouble of putting him in your will: by economy, perhaps, you will make it up, but if you live, and want, you can easily borrow that sum: this is contrary to my general rules, but these must always admit of exceptions.

Since writing the above, I have received your kind letter. Thanks to a gracious God for his goodness in carrying you so far in safety. I have been prevented writing so soon as you wished. I hope Mr. M.'s opinion is good, and will satisfy. You will read in the papers of poor Colonel W-'s death. May God speak to your heart with sweet power, and raise you above all your fears and weaknesses, and greatly sanctify your intercourse with Lady G- and any of his people you may meet with: may he also bless the waters to you, by putting healing virtue into them, that you may return to us with a thriving soul and healthy body. All friends here are well. I joined you with me yesterday in a collection made by the " Society for propagating Christian knowledge;" we had good sermon by the minister of Alloa, upon "The writing was Jesus of Nazareth, King of the Jews." Afterwards Mr. and Mrs. W-

dined with me. On Thursday, I had Mr. and Mrs. P—; he preached on Sunday and Wednesday evening, at Lady G—'s chapel.

Do you not now wish me to conclude? Surely you may, from the length of this: I shall expect to hear soon, with many particulars about yourself and Lady G—. Peace be with you, my dear daughter: from your ever affectionate parent in the Lord,

D. M.

# LETTER XXIV.

## TO LADY H. HOPE.

June 22, 1781.

My dear daughter's letter this forenoon was satisfactory; the hope of another reaching her beforeshe leaves Buxton, makes me now sit down to write, though very unable. I have been exceedingly ill since I wrote last, and am brought very low in body, though recovering. I have had an unusually severe attack of the bilious complaint in my stomach, with some severe symptoms to which I have not been accustomed: these have left me very weak, and by it, all my schemes of necessary economy are defeated. Mr. W-tells me, that there is an absolute necessity of my doing something in the way of change of air and exercise. This I cannot do till August, if I live till then; and even then, you know how very inconvenient it will be; but there is no help for it;

the Lord, I hope, will over-rule all for his glory, and my final good; but enough of self. Only I must add, that you will, I hope, join me in praising gracious God, who has supported and comforted me in this last illness, and given me fresh proofs of his faithfulness and goodness.

Many thanks for writing me particularly about Lady G— and yourself; give my kindest love to her. O that your soul may prosper, and your every step be directed to the glory of God, and your own good; and this I as sincerely wish for Lady G—; I trust that you both are getting, and doing good; O what is life unless we live to God. He only is worthy to be loved and served; had we a thousand lives, he deserves them all.

Many thanks for the kind things my dear daughter says; I cannot doubt but what she says comes from her heart; yet what I wrote her, was the genuine sentiments of my mind; "that the knowledge I have of myself makes me hard of belief, that any one can be much attached to me." She knows, and I hope believes, how much I am interested in every thing that concerns her. and how willingly I would help her in every possible way; yet this is from such a pure, disinterested principle, if I know my own heart, as leads me to look for no return, nor to have any claim upon her for it, even in point of gratitude or affection. But I have exceeded my strength, and must conclude. May the Lord keep you as the apple of his eye, and make you and your amiable friend mutually profitable to, and comfortable with each other. So prays, my dear daughter, your ever affectionate parent, in the best of bonds, D. M.

## LETTER XXV.

#### TO LADY H. HOPE.

Edinburgh, July 24, 1781.

Several things have conspired to prevent my dear daughter hearing from me till now, the particulars of which I will not take up her time in relating. Suffice it to say, it has not been altogether bad health. I have had a return of the bilious complaint, but am better, only this very sultry weather enervates me much.

I am pleased to hear that Lady G— is getting better, and hope you have had only a threatening of your complaints. It gives me satisfaction to hear that you have obtained more full and comfortable views of the faithfulness, wisdom and goodness of God in his dealings with you. This will naturally lead to stronger confidence in him; to more communion with him; to greater zeal for his glory, and activity in his ways. May he enable you to hold fast what he has bestowed, and daily to increase.

The word of God, and the Christian's daily experience, prove the proneness of the heart to depart from the *Chief Good*, the grand cause of which is unbelief. Our wanderings are just in porportion to its prevalence. By faith we stand,

and our stability depends upon the degree of faith we possess. Happy those who are blessed with a large measure of this Divine principle; they are thereby enabled to cleave steadfastly to Jesus, in whom all fulness dwells, and to derive from thence every needful supply. He is the centre of rest to the believing soul, and the only source of comfort. May you fully and experimentally prove this.

I am uncertain whether I shall get any thing done this summer, the season is so far advanced, and the weather very hot, and my niece still with me; but all will be over-ruled for good. Nothing but sin and folly reign here. At present the town is full, and Satan busy. O that the Lord would open the people's eyes, and show them where true happiness is to be found. Mrs. H— is much better.—My sister returns best respects.—Give my kindest love to Lady G—; and accept of the maternal benediction of your affectionate parent in the Lord, D. M.

## LETTER XXVI.

# TO LADY H. HOPE.

Edinburgh, August 8, 1781.

What has become of my friends at Taymouth? I wrote my dear daughter about two weeks ago, but have had no reply; I hope it is not owing to want of health. I saw by Mrs. H—'s letter Lady

G-was not so well as her friends could wish. Does she continue poorly, or has change of air been blessed to the establishing of her health?—I long to hear particulars of both her and you.

However outward things go, I hope you both enjoy the presence of your Beloved; that can sweeten the bitterest cup. The Christian's life is a warfare at the best; happy for us, we are not called to fight in our own strength. Were this the case, we should be overcome by the weakest of our foes, but Jesus is our strength as well as our righteousness; therefore, through faith in him we are well able to overcome our strongest enemies. O what a source of constant consolation does our union with him afford us; because he lives, we shall live also. He is all in all to the believing soul. O rejoice in, and live up to your great privileges; then will you "rejoice evermore, pray without ceasing, and in every thing give thanks."

I have been a good deal afflicted with rheumatic complaints, and a disorder in my stomach and bowels, which affected my nerves and spirits. I wish to welcome all that is appointed for me, to have no wish but the will of God; to cleave alike to him in sickness, as in health; in adversity, as in prosperity; and in death as in life. My sister and niece leave me to-morrow; I hope I shall get to the country the beginning of the week, I fancy to Saughton-Hall; I am to have a positive answer about it this day. I have made

much inquiry about other places, but can find no other. I have formerly obtained health in that place; and though at present it has the disadvantage of the young woman dying there, yet I think I can put up with it, by sleeping in another room, or perhaps in the same, with another bed. The painting and plastering necessary to be done in my house, requires my absence for three or four months longer, and therefore a house near the town suits me better than one at a distance; and if I find the country answer, I may perhaps winter in it: but all future things are uncertain.

Give my kind love to Lady G—. Mrs. H—continues well, and all friends much as you left them. Farewell; may the full accomplishment of every gospel promise be the sweet experience of my dear daughter; this will give comfort to her affectionate parent in the Lord, D. M.

# LETTER XXVII.

## TO MISS RITCHIE.

Saughton-Hall, November 11, 1781.

I would before now have acknowledged the receipt of your kind letter, dear Madam, but very soon after I received it, I went from home, and was absent a long time. I have been much indisposed for many months, and also in heaviness

through manifold temptations. I endured severe inward conflicts; through mercy my faith did not fail, but my joy was much abated. The cup I drank was indeed bitter; but thanks, eternal thanks to my God, who stepped in for my relief: he rebuked the adversary, and put a song of praise in my mouth. I now enjoy peace in all my borders. The Father and the Son make their continual abode with me. Jesus is precious, and I behold him as the King in his beauty: he is ever present with me, and whispers sweet peace to my soul. Help me to praise him, for the deliverance he has wrought out for me; and permit me to entreat you, to be earnest at a throne of grace, that I may hold fast the blessing bestowed, and reap all the benefit intended by the severe dispensation. I feel weak and helpless in myself; but my Divine Friend is near, in whom is strength. I still am far short of what I expect to be. I have exceeding great and precious promises for my encouragement; and he who cannot lie hath said, not one word shall fail of all the good things whereof he hath spoken. I hope your soul continues to prosper, and that you enjoy a measure of bodily health. Can you meet me at eleven o'clock at a throne of grace every morning? I have it much at heart to wrestle in mighty prayer with God, for the accomplishment of the promises he has given, and wish for the assistance of my Christian friends; among whom, if I may be permitted, I would willingly reckon Miss Ritchie.

Praying that the Lord would send her health, and a cure, and reveal abundance of peace and truth unto her, I remain her affectionate friend, in the best of bonds,

D. MAXWELL.\*

## LETTER XXVIII.

#### TO THE HON. MISS NAPIER.

1781.

DEAR MISS N-,

I am obliged to you for letting me know by the return of post the particulars of your journey to Lainshaw. I am sorry it has not been more agreeable; but still there is reason to be thankful, because it might have been worse. I hope by this time the painful effects occasioned by the disagreeable occurrences you met with on the road are well over: and that you find yourself happy with your two amiable friends at Dounholm, where you will have much precious time, which you could not command in the Metropolis. Your hours, I doubt not, glide softly on; some spent

<sup>\*</sup> Miss Ritchie (now Mrs. Mortimer) was long an intimate friend and correspondent of the late Rev John Wesley. At his request, she first wrote to Lady Maxwell, and an intercharge of letters was kept up for several years, though they never enjoyed a personal interview. She has survived most of her early religious associates; remains a steady member of the Wesleyan Society, and is "rejoicing in hope of the glory of God."

in riding, some in working, and not a few, I hope, in reading.

From the knowledge I have of your library, I know your books are much calculated for the improvement of your mind. It gave me satisfaction to see the select collection you possess; I hope you will reap much benefit from a serious perusal of them. In vain do we look for happiness from the things and persons around us. They may amuse a little, in the time of health and prosperity, but can yield no solid comfort in a dark and melancholy hour. But in every situation, those hours we spend in conversing with God and our own heart, will prove consolatory seasons: too many live strangers to both, therefore, they are miserable. Happy those, whose minds are divinely illuminated to see, and whose wills are happily determined to choose, that better part, which shall never be taken from them. They possess peace, and joy unspeakable: they rise superior to all the ills of human life, and with a holy indifference, view the smiles and frowns of a vain world. Fixed upon the Rock of Ages, they remain unmoved. Every event of Providence, whether joyous or adverse, with which they are exercised in this vale of tears, is by the intervention of a Divine agency over-ruled for their good. In all things they are guided by the unerring counsel of the Most High, in time; and by his grace prepared for everlasting happiness, in eternity. Happy people! Who would not be a Christian

I know my young friend desires to be one; therefore, as I wish her happy, I would entreat her to be in earnest: to spend much time in reading the sacred oracles of truth, and in breathing fervent petitions to heaven; that she may not be permitted to rest short of a thorough change of heart, of a vital union of soul with the Lord Jesus Christ. This, only this, can lay a scriptural foundation for present peace, or future felicity. The world, the devil, and our own heart oppose this great work with all their might: therefore, it is necessary that we put forth all our strength; while, at the same time, we have no dependence, but on the free mercy of God through a Redeemer. I hope you will take all this in good part, as you know my motive; and believe me, dear Miss N-, your real friend, &c. &c. &c. D. M.

## LETTER XXIX.

## TO LADY H. HOPE.

Saughton-Hall, December 25, 1781.

Many, very many are the prayers that are put up this day to the Hearer of Prayer by real Christians, because, as it is thought, on this memorable day a Child was born, a Son was given. Though we cannot exactly fix the precise time when this glorious event took place, yet we are sure there was a day when it happened, and therefore we are safe in remembering it: not indeed, as too many do, in rioting and wantonness; but in prayer, praise, and thanksgiving. O what unnumbered benefits accompany and flow from this unspeakable gift to a lost world! How many have we, even we, experienced! If we endeavour to reckon them we cannot; they are more in number than the hairs of our head. O that by our lives we may be enabled to testify our gratitude; and may every revolving season increase our power of so doing.

Upon a retrospective view of the past year, what cause have we to praise our God for spiritual and temporal mercies. How many trials has he brought us through? How many troubles has he supported us under, and delivered us from? How many snares has he broken that were laid for us by the adversary of our souls, when he poured in as a flood? How often has he lifted up a standard for us? How frequently has he disappointed our fears, and been better to us than our expectations? How often has he revived and comforted our souls in public and private; and when in perplexity, made our way plain before us? Surely we have reason to say, "He hath done all things well:" he is the God that performeth all things for us. But what returns have been made for all this profusion of goodness? Alas, we have too much cause to lay our hands upon our mouths, and our mouths in the dust; to blush and be ashamed, to stand astonished at the long-suffering patience of our God, in sparing such cumberers of the ground. O

that the time past may suffice wherein we have trifled, and come so far short of the glory of God: through grace, may we fly afresh to that sacred Fountain opened for us; there may we wash and be clean, and may the residue of our lives be a continual looking to Jesus, and living by faith upon him. Then, Enoch-like, we shall walk sweetly with our God, and experience much of his goodness. So let it be, gracious Lord.

I thought our friend had been quite strong by the accounts I heard from different quarters. The sweating is a complaint she had the first years of my acquaintance with her, when she was in much better health than now. She told me then, that it used to come on in the mornings. If it does so now, perhaps getting up might prevent it. May the Lord order all well that concerns her. Give her my love and best wishes. You do not say whether your health is tolerable. O that your soul may prosper; cleave to Jesus, and be strong in him; then you will be lively and happy wherever you are. Were you hurt by the question I put in my last? I would not willingly grieve you.

My health is, through mercy, very tolerable; in that respect, this place has answered well hitherto; but it has its inconveniences:—my want of a carriage increases them. Did I keep a chaise, I should see you often. And now the God of heaven fill you with himself, and make all grace to abound in you and towards you; may he be

a sun to comfort you, and shine with his beams of grace upon you. Farewell in the Lord. Ever your's with affection,

D. MAXWELL.

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While Lady Maxwell was thus endeavouring to counsel and comfort her afflicted friend Lady H-, she was, in the course of this year, frequently the subject of painful indisposition. But she had learned to practise well, those lessons of patient submission and Christian confidence, which she so affectionately enforced upon others: firmly believing, that every affliction was designed for her good, she fervently prayed that she might receive the intended benefit; and her Diary affords abundant evidence that these prayers were answered. She has also recorded several seasons of severe conflicts with the powers of darkness; but in the strength of omnipotent grace, she went on, from conquering to conquer. And what is worthy of remark, these conflicts and conquests were generally succeeded by peculiar manifestations from God, and by the possession of more than ordinary degrees of happiness. When the Saviour of men had resisted all the wiles of the devil, "angels came and ministered unto him." Her diary, for this year, proves that she experienced a growing deadness to the world; a deeper consciousness of her own insufficiency; a firmer reliance upon Christ; and the most

intense desires to devote herself, and all she had to the glory of God. The following extracts will confirm these remarks.

"December 22. My enemies often threaten and attempt to disturb my peace, but are not permitted, because the Lord rebukes them. I am kept very conscious of my weakness, which prevents all confidence in the flesh: and leads me to live by faith, and constantly to look to the Strong for strength. Jesus is the only foundation for present comfort, or future felicity. I have little of the mind that was in him, in comparison with what is my privilege. I am much stripped of confidence or complacency in self. In spite of temptations and weakness, when any opportunity offers for confessing God, I feel sensibly strengthened and enboldened; and the Lord often makes my attempts useful to others, and comfortable to myself. How wonderful are his ways; but still the path of duty in some things remains uncertain.

— 29. I still have cause to bless God for his goodness to me. Since the 14th, he has blessed me with spiritual and temporal mercies. I desire to record his loving-kindness, for, alas! without this, how prone am I to lose the lively sense of his goodness. I can truly say, my communion is with the Father and with the Son. How delightful the prospect of being soon, for ever with the Lord. O what must be the full fruition of that beatific vision.

\_\_\_\_ 31. Upon a review of this year, though I have reason to lament my progress has been small, my improvement almost indiscernible; yet, after desiring that the Lord would search me, I have great cause to sing of mercy, and to stand amazed at the goodness of the Lord. Not only because he hath spared me, but for supporting me under many afflictions, comforting me in many distresses, delivering me from many severe inward conflicts, and for refreshing me with the sweet consolations of his Holy Spirit. He has lifted me above my spiritual foes, which were at times ready to devour me; and in temporal distresses, has repeatedly wrought out deliverances for me, when I had reason to fear lest I should grieve his Spirit, by taking too much thought about them. I trust I can say, he knew that my intentions were right; but I erred in having too little faith; and, Martha-like, was cumbered with what I ought to have committed to the Lord. O the long-suffering of Divine patience. O the depth of redeeming love. I have cause to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

END OF VOL. I.

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